

THE
FOUR GOSPELS,
AND THE
A C T S
OF THE
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THE
FOUR GOSPELS,
AND THE
ACTS
OF THE
APOSTLES;
With NOTES Explanatory and Practical,
FOR THE USE OF
FAMILIES AND SCHOOLS.

The SECOND EDITION, with Additions.

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LORD BISHOP OF CORK AND ROSS.

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P R E F A C E.

THE Holy Scriptures, containing all the Will of God, and the gracious but indispensable terms of Salvation, are our perfect rule of life, and ought doubtless to be the early and constant study of every Christian. This is the acknowledged doctrine of Protestants, and it is accordingly their unvaried practice to put them into the hands of children as soon as they are sent to school; the New Testament being one of the first books in which they learn to read. But their attention is then commonly directed to nothing more than that they do not mistake the words; and when they can pronounce them right, and read a chapter with tolerable fluency, they seem to have done all that is required of them;

them; little or no care being taken by their teachers to explain the sense and meaning of any passage however difficult, or to enforce the obligation of any duty however important. A neglect, which unhappily extends its influence likewise to the more advanced stages of life. Many are the families of lower rank especially, who, though they have a just sense of both the privilege and duty, and live in the habitual and zealous practice of reading the Word of God, are yet too apt to think, that as soon as the lessons for the day are finished, their task is then done; and so close the book, without attempting to consider what may be the meaning of passages that occurred in their reading, which, however, they are conscious that they do not understand. And thus, with the best dispositions, they are, by a defective education, deprived of much of the satisfaction and benefit they might reap from this religious exercise, did they accustom themselves to read the Bible with the same attention which they find requisite for understanding other books.

EVERY

EVERY language has its own peculiar idiom and mode of expression, which even in a contemporary author will not always bear a strict and literal translation; and the holy scriptures, though so clear and plain in every article of faith and practice necessary to salvation, that he may run that readeth, do nevertheless in other points (in common with all the writings of remote antiquity) abound in a variety of figurative, parabolical, and proverbial expressions; which being formed on customs extremely different from our own, cannot be perfectly understood without some regard to those circumstances. This it is that creates the principal difficulty in studying the scriptures: and to lessen that difficulty, and promote a more general spirit of rational piety, is my design in this undertaking; by affording a cheap and easy assistance to well-disposed Christians of humble stations, and by setting in a just light such passages as the young and ordinary reader, relying on the sound of words, might be tempted by the suggestions of a prevailing superstition, or enthusiasm, to misapply in support of opinions, which are not founded in the true sense of scripture.

ture, but, on the contrary, whatever appearance they may assume, are really subversive of the principles of genuine Christianity.

E R R A T A.

- Matt. v. 4. Note (b), for *that they mourn*, read *they that mourn*.
 — xi. 8. For *King's*, read *Kings*.
 — xiii. 19. After *any*, read *one*.
 — xiii. Note (b), for *Luke xiii. 16.* read *Chap. xxv. 29. Luke viii. 13.*
 — xiii. 55. Number of Verse omitted in the Text.
 — xxi. 24. For *likewise*, read *like wife*.
 — xxi. 28. After *sous* put (;)
 — xxiv. Note (f), for *Gospel*, read *Prophet*.
 — xxvi. Note (n), for *Mark xiv.* read *Mark xiv. 30.*
 — xxvi. Note (g), for *Luke v. 11.* read *Mark xiv. 38.*
 Mark ii. 25. For *hungred*, read *hungred*.
 — ix. Note (o), for *burning*, read *burnings*.
 — x. Note (f), for *wordly-minded*, read *worldly-minded*.
 — xiii. Note (i), for *his power*, read *his own power*.
 Luke iii. Note (k), for *was entered in*, read *was entring into*.
 — v. 36. *A new Garment.* N. B. This article is omitted.
 — xvii. Note (i), *dele* inverted commas.
 John ii. 11. Number of the Verse is omitted in the Text.
 — ii. Note (i), for *told*, read *foretold*.
 — iv. Note (m), for *Verse 10,* read *Verse 9.*
 — vi. 27. The latter Part of Note (g) ought to be (b), referring to the word *seated*; but the subsequent Notes must all be new marked one letter higher.
 — viii. Note (a), for *either by taking*, read *of taking*.
 — xii. Note (m), for *to bardened*, read *to barden*.
 — xviii. 21. for *askestb*, read *askest*.
 — xviii. Note (e), for *Gen. xlii. 32.* read *Gen. xliii. 34.*
 — xix. Note (b), after *Mark*, for *xv. 25.* read *xv. 42.*
 — xx. Note (d), for *Psaln xvi. 20.* read *xvi. 10.*
 Acts vii. 16. For *athers*, read *fathers*.
 — ix. Note (n), for *criptures*, read *Scriptures*.
 — xvi. 3. Add, *Because he knew that the Jews would not bearken to Timothy, had he not been circumcised.*
 — xvi. Note (f), for *power*, read *no power*.
 — xxiv. Note (a), for *s called*, read *is called*.

THE
G O S P E L (a)
ACCORDING TO
S T. M A T T H E W.
C H A P. I.

1 **T**HE book of the generation of Jesus Christ, the
2 son of David, the son of Abraham (b). Abraham
3 begat Isaac, and Isaac begat Jacob, and Jacob be-
4 gat Judas and his brethren. And Judas begat Pha-
5 res and Zara of Thamar, and Phares begat Es-
6 rom, and Esrom begat Aram. And Aram begat
Aminidab, and Aminidab begat Naasson, and Naas-
son begat Salmon. And Salmon begat Booz of Ra-
chab, and Booz begat Obed of Ruth, and Obed be-
gat Jesse. And Jesse begat David the King, and

(a) The word GOSPEL signifies good tidings; and in all the books of the New Testament it stands for the joyful tidings of salvation through Jesus Christ, and comprehends not only the history of his life written by the four Evangelists, but likewise the whole covenant of reconciliation and acceptance, its gracious conditions and most glorious rewards.

(b) The use of this pedigree is to shew that Jesus was descended from Abraham and David, and was therefore so far proved to be the true Messiah, or Christ, whom the Jews were then expecting, according to the Scriptures of the Old Testament. See *Gen. xii. 3. xii. 18. 2 Sam. vii. 12, &c. 1 Kings ix. 5. Psalm cxxx. 11, 12. Jer. xxiii. 5, 6.*

B

David

- David the King begat Solomon of her *that had been*
 7 *the wife* of Urias. And Solomon begat Roboam,
 8 and Roboam begat Abia, and Abia begat Afa. And
 9 Afa begat Josaphat, and Josaphat begat Joram, and
 10 Joram begat Ozias. And Ozias begat Joatham,
 11 and Joatham begat Achaz, and Achaz begat Ezekias.
 12 And Ezekias begat Manassies, and Manassies begat
 13 Amon, and Amon begat Josias. And Josias begat
 14 Jechonias and his brethren, about the time they
 15 were carried away to Babylon. And after they were
 16 brought to Babylon, Jechonias begat Salathiel, and
 17 Salathiel begat Zorobabel. And Zorobabel begat
 18 Abiud, and Abiud begat Eliakim, and Eliakim be-
 19 gat Azor. And Azor begat Sadoc, and Sadoc be-
 20 gat Achim, and Achim begat Eliud. And Eliud
 21 begat Eleazar, and Eleazar begat Matthan, and
 22 Matthan begat Jacob. And Jacob begat Joseph,
 the husband of Mary, of whom was born Jesus, who
 is called Christ. So all the generations from Abra-
 ham to David, *are* fourteen generations; and from
 David, until the carrying away into Babylon, *are*
 fourteen generations: and from the carrying away
 into Babylon unto Christ *are* fourteen generations.
 Now the birth of Jesus Christ was on this wise:
 When as his mother Mary was espoused to Jo-
 seph, before they came together, she was found
 with child of the Holy Ghost. Then Joseph her
 husband, being a just man, and not willing to make
 her a publick example, was minded to put her away
 privily. But while he thought on these things, be-
 hold, the Angel of the Lord appeared unto him in
 a dream, saying, Joseph, thou son of David, fear
 not to take unto thee Mary thy wife: for that
 which is conceived in her, is of the Holy Ghost.
 And she shall bring forth a son, and thou shalt call
 his name (c) Jesus: for he shall save his people

(c) The name Jesus signifies Saviour.

22 from their sins. (Now all this was done that it
 10 might be fulfilled which was spoken of the Lord by
 24 the prophet (*d*), saying, Behold a virgin shall be
 with child, and shall bring forth a son, and they
 shall call his name Emmanuel, which, being inter-
 24 preted, is God with us.) Then Joseph being raised
 from sleep, did as the angel of the Lord had
 25 bidden him, and took unto him his wife: And
 knew her not till she had brought forth her first-
 born son; and he called his name Jesus.

C H A P. II.

1 **N**OW when Jesus was born in Bethlehem of Ju-
 dea, in the days of Herod the king (*a*), behold, there
 2 came wise-men from the east to Jerusalem, Saying,
 Where is he that is born king of the Jews? for we
 have seen (*b*) his star in the east, and are come to
 3 worship him. When Herod the king had heard *these*
things, he was troubled, and all Jerusalem with him (*c*).

(*d*) *Isaiah* vii. 14. The meaning is, not that the prophecy was the cause or reason why the thing was done, but that the thing done was the means or way whereby the prophecy was fulfilled and shewn to be true. The phrase is in general to be understood, as expressing not the design, but the event only.

(*a*) There were three Herods. This is Herod the Great, who was made king of Judea by the Romans, when they had conquered that country. His son was Herod Antipas, who beheaded St. John Baptist, and mocked our Saviour. Herod Agrippa cut off St. James, imprisoned Peter, and was eaten up with worms. He was the father of that king Agrippa, before whom St. Paul made his defence.

(*b*) These wise men were learned astronomers, but though well skilled in the course of the Heavenly Bodies, yet they must have been directed by divine revelation in the meaning of this extraordinary and miraculous appearance, which was probably of the same nature as the bright light (called a Pillar of Fire, *Exod.* xiv.) which conducted the Israelites through the wilderness.

(*c*) Herod was afraid lest this infant should dispossess him of his kingdom; and the minds of all the people were much agitated on this occasion, being in immediate expectation of the Messiah.

4 And when he had gathered all the chief priests and
 (d) scribes of the people together, he demanded of
 5 them where Christ should be born. And they said
 unto him, In Bethlehem of Judea: for thus it is
 6 written by the prophet; (e) And thou Bethlehem
 in the land of Juda, art not the least among the
 princes of Juda: for out of thee shall come a Go-
 7 vernor that shall rule my people Israel. Then Herod,
 when he had privily called the wise-men, enquired of
 8 them diligently what time the star appeared. And
 he sent them to Bethlehem, and said, Go, and
 search diligently for the young child, and when ye
 have found him, bring me word again, that I may
 9 come and worship him also. When they had heard
 the king, they departed, and lo, the star which they
 saw in the east went before them, till it came and
 10 stood over where the young child was. When they
 saw the star, they rejoiced with exceeding great joy.
 11 And when they were come into the house, they
 saw the young child with Mary his mother, and fell
 down, and worshipped him: and when they had
 opened their treasures, they presented unto him gifts;
 12 gold, and frankincense, and myrrh. And being warn-
 ed of God in a dream, that they should not return
 to Herod, they departed into their own country ano-
 13 ther way. And when they were departed, behold,
 the angel of the Lord appeareth to Joseph in a dream,
 saying, Arise, and take the young child, and his
 mother, and flee into Egypt, and be thou there un-

(d) The Scribes were persons employed to write out the Scrip-
 tures of the Old Testament, and thus being well versed in them,
 were consulted in cases of moment and difficulty. They are like-
 wise called Lawyers, Doctors, or Teachers; for they expounded
 the law, and moreover taught the necessity of observing traditions,
 many of which however were such as destroyed the force and intent
 of God's commands. See Chap. xv. 2.

(e) Thou Bethlehem, though small in size, art excelled in dig-
 nity by none of the principal cities. Micah v. 2.

14 til I bring thee word: for Herod will seek the young
 child to destroy him. When he arose, he took the
 young child and his mother by night, and departed
 15 into Egypt; And was there until the death of He-
 rod: that it might be fulfilled (*f*) which was spoken
 of the Lord by the prophet, saying, Out of Egypt
 16 have I called my son. Then Herod, when he saw
 that he was mocked of the wise-men, was exceeding
 wroth, and sent forth, and slew all the children that
 were in Bethlehem, and in all the coasts thereof,
 from two years old and under, according to the
 time which he had diligently enquired of the wise-
 17 men. Then was fulfilled that which was spoken by
 18 Jeremy the prophet (*g*), saying, In Rama was there a
 voice heard, lamentation and weeping, and great
 mourning, Rachel weeping for her children, and
 would not be comforted, because they are not (*h*).
 19 But when Herod was dead, behold an angel of
 the Lord appeareth in a dream to Joseph in
 20 Egypt, Saying, Arise, and take the young child and
 his mother, and go into the land of Israel: for they
 21 are dead which sought the young child's life. And he
 arose, and took the young child and his mother, and
 22 came into the land of Israel. But when he heard that
 Archelaus did reign in Judea (*i*), in the room of
 his father Herod, he was afraid to go thither: not-
 withstanding, being warned of God in a dream, he

(*f*) Thus was fulfilled that prophecy of *Hosea*, xi. 1. See Chap. i. Note (*d*).

(*g*) *Jeremiah* xxxi. 15.

(*h*) Because they were dead.

(*i*) Archelaus was afterwards deposed and banished by Augustus for many acts of oppression and tyranny; and Judea being made a province, was, from that time, governed by a procurator or deputy, appointed by the emperor, such as Pilate, Felix, Festus. Thus had the sceptre departed from Judah at the coming of Christ, according to Jacob's prophecy, *Gen.* xlix. 10. The rest of Herod's dominions were continued to three of his sons, who had each the title of King, but was subject nevertheless to the Roman emperor. *Luke* iii. 1.

- 23 turned aside into the parts of (*k*) Galilee: And he came and dwelt in a city called Nazareth (*l*), that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

C H A P. III.

- 1 **I**N those days (*a*) came John the Baptist, preaching
2 in the wilderness of Judea, And saying, Repent ye:
3 for the kingdom of heaven (*b*) is at hand. For this
is he that was spoken of by the prophet Esaias,
saying, The voice of one crying in the wilderness,
Prepare ye the way of the Lord (*c*), make his paths
4 straight. And the same John had his raiment of
camels-hair, and a leathern girdle about his loins;
5 and his meat was locusts and wild honey (*d*). Then
went out to him Jerusalem and all Judea, and all the
6 region round about Jordan, And were baptized of
7 him in Jordan, (*e*) confessing their sins. But when
he saw many of the Pharisees and Sadducees (*f*) come

to

(*k*) Galilee was a province of the holy-land, not within Archelaus's government, but in that of his brother Herod Antipas. See *Chap.* xiv. 1.

(*l*) Joseph and Mary dwelt at Nazareth, before they went to Bethlehem; See *Luke* i. 26. ii. 39. Nazareth was so called, because of its remote and separate situation; and to be a Nazarite or Nazarene signifies, to be separated from the common employments of life, and dedicated wholly to the service of God. See *Judg.* xiii. 5.

(*a*) Those days are particularly ascertained *Luke* iii. 1.

(*b*) The kingdom of Heaven is the Christian Religion, which is Christ's spiritual kingdom in the hearts of men; and none are worthy to be admitted into it without sincere repentance and reformation.

(*c*) *Isaiâh* xl. 3.

(*d*) He lived in the same retired austere manner as the prophet Elijah did, 2 *Kings* i. 8. Locusts were anciently, and still are, commonly eaten in the Eastern and Southern countries.

(*e*) With great humility confessing and repenting of their sins.

(*f*) These were the two principal sects of the Jews; and the Baptist

- to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham (*g*). And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire (*h*). I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear (*i*); he shall baptize you with the Holy Ghost, and *with* fire. Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn the chaff with unquenchable fire.
- Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But (*k*) John forbade him, saying, I have need to be baptized of thee, and

Baptist begins his preaching by boldly rebuking the vices of both. The Pharisees were firm believers of all the Old Testament, and were besides extremely scrupulous and superstitious in observing ancient traditions and ceremonies; but they undervalued and neglected the great duties of the Moral Law. See *Chap. xxiii. 23*. The Sadducees are said to have believed no part of the Scriptures, but the five Books of Moses. They certainly held that the Soul died with the Body, and consequently that there is no resurrection, or life after this. See *Acts xxiii. 8*.

(*g*) Think not to claim any merit or favour at the hand of God, because ye are descended from Abraham; for if your whole nation were extinct, God could raise up to himself a peculiar people out of those whom you now despise as the stones under your feet.

(*i*) God is about to offer you a new and gracious dispensation, on the terms of repentance and reformation; and if ye will not accept it on those conditions, the divine vengeance will destroy your nation, as certainly as a tree is cut down by the ax.

(*j*) Whose shoes I am not worthy to carry; that is, whom I am not worthy to attend upon in the meanest servile offices. See *Luke iii. 16*. Note.

(*k*) See *John i. 33*.

15 comest thou to me? And Jesus answering, said unto him, Suffer *it to be so* now; for thus it becometh
 16 us to fulfil all righteousness (*l*). Then he suffered him. And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove (*m*), and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

C H A P. IV.

1 **T**HEN was Jesus led up of the Spirit (*a*) into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungred. And when the tempter came to him, he said, If thou be the Son of God, command
 3 that these stones be made bread. But he answered and said, It is written, Man shall not live by bread
 4 alone (*b*), but by every word that proceedeth out
 5 of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle

(*l*) As Baptism denotes a preparation for entering upon a new religion, it is not fit that so solemn and sacred a Rite (however unnecessary in my particular case) should be omitted on this occasion. For I am willing to submit to any condescension, and to conform to any custom that can tend to promote the cause of piety and virtue.

(*m*) It is not necessary to suppose that the Spirit of God appeared in the shape of a Dove, but that the fluttering motion with which it came down, and hovered over him, was like that of a dove.

(*a*) Led by the holy Spirit of God. Let us learn from the temptation of Christ, not to be discouraged when under any temptations. They are not always proofs of God's displeasure, but are trials of our obedience, and if we use them right, will be means of our improvement.

(*b*) It is only by God's good pleasure and appointment, that food hath power to nourish us. See *Wisdom* xvi. 26. And his Providence is at all times sufficient for our support and relief, either by usual or extraordinary means, for all are equally in his power: we are therefore never to despair.

- 6 of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, (c) Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, (d) and behold, angels came and ministered unto him.
- 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim: That (e) it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles (f): The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.
- 17 From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven (g) is at hand.

(c) On the other hand, to run wilfully into unnecessary danger, and then expect that Providence will interpose for our safety, is a most sinful presumption. It is making an experiment, as it were, how far the power and goodness of God can reach.

(d) We see that the word of God, justly applied, affords a sure defence against the assaults of the Devil, and that if we resist him, he will flee from us.

(e) *Isaiah ix. 1, 2.* See Chap. i. Note (d).

(f) The upper Galilee, bordering on the Gentile nations.

(g) The kingdom of Heaven is to be understood, as in *Chap. iii. 2.*

- 18 And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea : (for they were fishers
 19 And he saith unto them, Follow me, and I will make
 20 you fishers of men (*b*). And they straightway left
 21 *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets : and he called
 22 them. And they immediately left the ship and their father, and followed him.
 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sicknesses,
 24 and all manner of disease among the people. And his fame went throughout all Syria (*i*) : and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them.
 25 And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

C H A P. V.

- 1 **A**ND seeing the multitudes, he went up into a mountain : and when he was set, his disciples
 2 came unto him. And he opened his mouth,
 3 and taught them, saying, Blessed *are* the poor in

(*b*) You shall have a far better employment ; in recovering men from ignorance and sin, and bringing them into the way of truth and salvation.

(*i*) Syria was a country of large extent, bordering on the Holy Land.

- 4 spirit : for theirs is the kingdom of heaven (a). Blessed
 5 are they that mourn (b) : for they shall be comforted.
 6 Blessed are the meek : for they shall inherit the
 7 earth. Blessed are they which do hunger and
 8 thirst after righteousness (c) : for they shall be filled.
 9 Blessed are the merciful : for they shall obtain
 10 mercy. Blessed are the pure in heart : for they shall
 11 see God. Blessed are the peace-makers : for they
 12 shall be called the children of God (d). Blessed are
 13 they which are persecuted for righteousness sake (e) :
 14 for theirs is the kingdom of heaven. Blessed are ye
 when men shall revile you, and persecute you, and
 shall say all manner of evil against you falsely for my
 sake : Rejoice, and be exceeding glad : for great is
 your reward in heaven : for so persecuted they the
 prophets which were before you.
 13 Ye are the salt of the earth (f) : but if the salt
 have lost his savour, wherewith shall it be salted ? it
 is thenceforth good for nothing, but to be cast out,
 14 and to be trodden under foot of men (g). Ye are the
 light

(a) Blessed are the humble-minded ; for they are of a fit disposition to receive the gospel, and become my disciples. *Chap. iii. 2.*

(b) That they mourn for their sins with a godly sorrow, which worketh repentance not to be repented of.

(c) They who earnestly desire to improve the soul in all virtue and goodness ; which are as necessary to its well-being, as meat and drink are to the support of the body.

(d) They imitate the divine goodness and love to mankind, and shall therefore be acknowledged by God for his children.

(e) For the sake of Christ and his religion, which, though it expose its professors to persecution, is not however without its peculiar rewards. See *Mark x. 30.* Note.

(f) As salt is useful to keep meat sweet, so you must take care that your instructions and example may be of use to purify the world, and keep it from the corruption of sin : otherwise you will be rejected, and cast out of the favour of God.

(g) In that country rock salt lies level with the ground, and to such an extent, that long roads are made over it : but it is remarkable, that when the surface is broken by digging, the parts exposed

light of the world. A city that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law (*b*), or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven (*i*): but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* (*k*) of the Scribes

to the weather are found to lose their favour, and become unfit for use.

(*h*) I am come, not to teach any thing contrary to what God hath been pleased to command. The foundation of my religion is in the law and the prophets; and the intent of it is, to explain and inforce, to fulfil and complete, what hath been already delivered by them in a less perfect manner.

(*i*) He shall be *called*, signifies not only he shall be reputed, but he will actually *be*, least in the kingdom of heaven; that is, he is unworthy to profess the religion of Christ; whereas he that takes the best care to keep Christ's commands, and to promote the like obedience in others, is the best Christian, and sure of the highest reward.

(*k*) The righteousness on which the Scribes and Pharisees valued themselves, was a scrupulous attention to outward observances: but the righteousness that intitles a man to the profession and reward of a Christian, consists in purity of heart and holiness of life; for it is not merely keeping the commandments according to the letter that will be accepted by God, but fulfilling them in their true spirit and intention, regulating and subduing every desire of the heart, which might lead to the breach of any of them, even in the lowest degree, as our blessed Lord instances in three several cases; which, if they could be tried in courts of law, ought to be condemned there, according

Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

- 21 Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill,
 22 shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment (l): and whosoever shall say to his brother, Raca (m), shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

- 23 Therefore, if thou bring thy gift to the altar, and there rememberedst that thy brother hath ought
 24 against thee (n); Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with
 25 thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the
 26 officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing (o).

- 27 Ye have heard that it was said by them of old time,
 28 Thou shalt not commit adultery. But I say unto

cording to their respective guilt, with the utmost rigour; and, however they may escape all temporal punishment, are certainly in danger of the more dreadful judgment of God, who trieth the heart.

(l) All groundless and immoderate anger and resentment, all scornful and provoking language, proceed from ill-will and a rancour of spirit, and are therefore within the intent and meaning of the sixth commandment.

(m) *Raca* is a term of contempt, signifying an empty senseless wretch. *Fool* in Scripture language, signifies a wicked impious person. Let us learn from hence to beware of the sin of pride, and especially of that great corrupter of the human heart, spiritual pride; and let us be careful to do our own duty with deep humility towards God, and Christian compassion and charity to others.

(n) It is in vain to expect that God will accept any of our services, or restore us to his favour, unless we do all in our power to regain the good-will of those whom we have injured, or offended.

(o) See *Luke* xii. 58.

you,

- you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right-eye offend thee (*p*), pluck it out, and cast *it* from thee (*q*): for *it* is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right-hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery (*r*).
- Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King: Neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay (*s*): for whatsoever *is* more than these, cometh of evil.

(*p*) If it cause thee to offend, or be an hindrance to thee in thy duty.

(*q*) By the right hand and right eye, are here meant men's favourite vices, which having been long indulged, become, as it were, part of their very frame; but as every wise man will consent to suffer the most painful operation, or even to lose a limb, if necessary, to save his life; so every good Christian will subdue his lusts and passions, and part with whatever is dearest to him, rather than forfeit his hope of everlasting happiness in the life to come.

(*r*) See *Mark* x. 11.

(*s*) Your common conversation and discourse must be sincere and simple, without oaths of any kind; for oaths are only to be used when they are required by lawful authority. See *Chap.* xxvi. 63.

- 38 Ye have heard that it hath been said, An eye for
 39 an eye, and a tooth for a tooth. But I say unto you,
 (t) that ye resist not evil: but whosoever shall smite
 thee on thy right cheek, turn to him the other also.
 40 And if any man will sue thee at the law, and take
 41 away thy coat, let him have thy cloke also. And
 whosoever shall compel thee to go a mile, go with
 42 him twain. Give to him that asketh thee, and from
 him that would borrow of thee, turn not thou away (u).
 43 Ye have heard that it hath been said, Thou
 shalt love thy neighbour, and hate thine enemy (w):
 44 But I say unto you, Love your enemies, bless
 them that curse you, do good to them that hate
 you, and pray for them which despitefully use
 45 you, and persecute you: That ye may be the children
 of your Father which is in heaven; for he maketh his
 sun to rise on the evil and on the good, and sendeth
 46 rain on the just and on the unjust. For if ye love
 them which love you, what reward have ye? do not
 47 even the publicans (x) the same? And if ye salute
 your brethren only, what do you more *than others*?
 48 do not even the publicans so? Be ye therefore per-
 fect (y), even as your Father which is in heaven is
 perfect.

(t) That ye render not evil for evil.

(u) The foregoing precepts are not meant to be confined to these particular instances, or to be understood in a literal, but in a general and moral, sense; as designed to guard against passion and resentment under any provocation, and to promote a meek and humble temper on all occasions in our whole behaviour.

(w) No where in Scripture were the Jews permitted, much less commanded, to hate their enemies; that was the perverse interpretation, or licence, of the old Jewish Rabbies only.

(x) Publicans were officers who collected the public taxes for the Roman emperors, and were hated by the Jews on that account.

(y) Remember that it is your highest perfection and glory to resemble your heavenly Father, as much as you possibly can, in acts of goodness and mercy.

C H A P. VI.

- 1 **T**AKE heed that ye do not your alms before men,
 (a) to be seen of them : otherwise ye have no re-
 2 ward of your Father which is in heaven. Therefore,
 when thou doest *thine* alms do not sound a trumpet
 before thee, as the hypocrites do, in the synagogues,
 and in the streets, that they may have glory of men.
 3 Verily, I say unto you, they have their reward (b). But
 when thou doest alms, let not thy left hand know
 4 what thy right hand doeth (c) : That thine alms
 may be in secret : and thy Father which seeth in
 secret (d), himself shall reward thee openly.
 5 And when thou prayest, thou shalt not be as the
 hypocrites *are* : for they love to pray standing in
 the synagogues, and in the corners of the streets,
 that they may be seen of men. Verily, I say unto
 6 you, they have their reward. But thou, when
 thou prayest, enter into thy closet, and when thou
 hast shut thy door, pray to thy Father which
 is in secret ; and thy Father which seeth in secret,
 7 shall reward thee openly. But when ye pray,

(a) Take heed of hypocrisy and vanity in performing any religious duty ; for the very best actions cannot be pleasing to God, if the motives of them be corrupt and unworthy.

(b) They may perhaps obtain their wish ; but they will have no other reward.

(c) This is a proverbial expression, importing the greatest caution and secrecy. The application of it in this place is, to check the principle, as well as the suspicion, of vain-glory, or a desire of the praise of men. Alms may indeed sometimes require to be public ; but the heart must likewise in that case be free from ostentation and vanity.

(d) Thy Father, though he cannot be seen by any mortal eye, seeth and observeth all things, and will reward the sincerity and goodness of thy heart, if not in this world, yet certainly in the most public and glorious manner in the world to come.

use not vain repetitions (*e*), as the heathen do :
 for they think that they shall be heard for their
 8 much speaking. Be not ye therefore like unto
 them : for your Father knoweth what things ye
 9 have need of, before ye ask him. After this man-
 ner therefore pray ye (*f*) : OUR FATHER which art
 10 in heaven, Hallowed be thy name. Thy kingdom
 11 come. Thy will be done in earth, as *it is* in heaven.
 12 Give us this day our daily bread. And forgive
 13 us our debts, as we forgive our debtors. And lead
 us not into temptation, but deliver us from evil :
 For thine is the kingdom, and the power, and the
 14 glory, for ever. Amen. For, if ye forgive men
 their trespasses, your heavenly Father will also forgive
 15 you. But if ye forgive not men their trespasses, nei-
 ther will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites,
 of a sad countenance : for they disfigure their faces,
 that they may appear unto men to fast. Verily, I
 17 say unto you, they have their reward. But thou,

(*e*) It is not by the number of our prayers, but the devotion of
 our hearts, that we can recommend ourselves to God.

(*f*) O GRACIOUS FATHER, who dwellest in the light which
 no man can approach unto, and yet condescendest to hearken to the
 prayers of all the children of men.

Let the adorable perfections of thy nature be every where de-
 voutly revered and glorified.

Let thy kingdom of truth and righteousness prevail to the full
 establishment of the gospel of Christ.

Let thy holy will be obeyed with sincerity and constancy by men
 on earth, as it is by the blessed angels in heaven.

Give us, we beseech thee, day by day those things that are needful
 for our daily support, in that state of life to which it hath pleased
 thee to call us.

And of thy mercy forgive us our manifold transgressions and of-
 fences, in like manner as we are ready from our hearts to forgive
 every one who hath offended us.

Suffer us not to be overcome by temptations : But deliver us from
 the power of Satan, and the deceitfulness and corruption of sin.

For thy kingdom ruleth over all things, visible and invisible.
 Thou art the sovereign disposer of all events. And to thee alone
 are due all glory, worship, and praise, throughout all ages for ever.
So be it.

when

when thou fastest, anoint thy head, and wash thy
 18 face: That thou appear not unto men to fast, but
 unto thy Father which is in secret: and thy Father
 which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth,
 where moth and rust doth corrupt, and where thieves
 20 break through and steal. But lay up for yourselves
 treasures in heaven, where neither moth nor rust doth
 corrupt, and where thieves do not break through
 21 nor steal. For where your treasure is, there will
 22 your heart be also. The light of the body is the
 eye: if therefore thine eye be single (*g*), thy whole
 23 body shall be full of light. But if thine eye be evil,
 thy whole body shall be full of darkness. If therefore
 the light that is in thee be darkness, how great is
 that darkness!

24 No man can serve two masters; for either he will
 hate the one, and love the other; or else he will hold
 to the one, and despise the other (*h*). Ye cannot serve
 25 God and mammon (*i*). Therefore I say unto you,
 Take no thought for your life, what ye shall eat, or
 what ye shall drink; nor yet for your body, what ye
 shall put on: Is not the life more than meat, and the
 26 body than raiment (*k*)? Behold the fowls of the air:

for

(*g*) By single is meant entire, sound, free from disorder. If
 the understanding and will be distempered, we can no more per-
 ceive or relish our true happiness, than we can see clearly when our
 sight is defective.

(*h*) Or else on the contrary, he will hold to the former, and pay
 no regard to the other.

(*i*) Mammon is put for riches; and the sense is, if you be over
 anxious to get wealth, you will be a slave to the world, and cannot
 be a true servant of God.

(*k*) It is God that giveth us life, and shall we not trust to his
 blessing on our own honest and reasonable endeavours for the sup-
 port of it? It is God that made our bodies, and shall we be foolishly
 anxious to improve them by superfluous ornaments? the decency
 of nature, and propriety of station, ought to be duly attended to;
 but beyond this, it is unworthy of a Christian to be over careful
 about

- for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven (*l*), shall he not much more clothe you, O ye of little faith (*m*)? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow (*n*): for the morrow shall take thought for the things for itself: sufficient unto the day is the evil thereof.

about dress, which only serves the sinful purposes of vanity and pride.

(*l*) Which is one day flourishing, and the very next perhaps is destroyed. This may be understood literally; fuel being so scarce in many places in the East, that they use stalks of herbs and flowers for firing.

(*m*) O ye who do not put your trust, as ye ought, in the all-powerful and gracious providence of God.

(*n*) Let not anxious and unreasonable apprehensions disturb your peace of mind, or lessen your thankfulness for the blessings you enjoy. Such is the condition of our life, that evils continually befall us. But let us wisely turn to a religious purpose the common remark, that sufficient unto the day is the evil thereof: for the mind is no less carefully to be guarded against the fear of adversity, than against the too eager desire of prosperity.

C H A P. VII.

- 1 JUDGE not, that ye be not judged. For with what
 2 judgment ye judge, ye shall be judged: and with
 what measure ye mete, it shall be measured to you
 again.
- 3 And why beholdest thou the mote that is in thy bro-
 4 ther's eye, but considerest not the beam that is in thine
 own eye (*a*)? Or how wilt thou say to thy brother,
 Let me pull out the mote out of thine eye; and behold,
 5 a beam *is* in thine own eye? Thou hypocrite, first
 cast out the beam out of thine own eye; and then
 shalt thou see clearly to cast out the mote out of thy
 brother's eye.
- 6 Give not that which is holy unto the dogs;
 neither cast ye your pearls before swine (*b*); lest they
 trample them under their feet, and turn again and
 rent you.
- 7 Ask, and it shall be given you: seek, and ye shall
 8 find: knock, and it shall be opened unto you. For
 every one that asketh, receiveth: and he that seek-
 eth, findeth: and to him that knocketh, it shall
 9 be opened. Or what man is there of you, whom
 if his son ask bread, will he give him a stone?
 10 Or if he ask a fish, will he give him a serpent? If
 11 ye then being evil (*c*), know how to give good gifts
 unto your children, how much more shall your
 Father which is in heaven give good things to
 12 them that ask him? Therefore all things what-
 soever ye would that men should do to you, do
 ye even so to them: for this is the law and the
 prophets.

(*a*) A censorious person is often blind to greater faults in himself than he condemns in others.

(*b*) Before you admonish, consider whether your advice is likely to prevail and do good.

(*c*) If ye then, who are subject to infirmities, passions, and the power of evil habits.

13 Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.
 14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits (*d*): Do men gather grapes of thorns, or figs of thistles?
 16 Even so every good tree bringeth forth good fruit;
 17 but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast
 18 into the fire. Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven (*e*).
 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done
 23 many wonderful works (*f*)? And then will I profess unto them, I never knew you: depart from me ye that work iniquity (*g*).

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise
 25 man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for

(*d*) By their lives and doctrines, as certainly as you distinguish a tree by the fruit it bears.

(*e*) No hopes are to be built on profession alone. Good practice is the only foundation that can support us. *Chap. viii. 12.*

(*f*) By thy commission and authority, and to advance thy religion.

(*g*) Then will I declare unto them, Your lives have been a disgrace to my religion, and I disown you. Go to those wicked spirits whose work you have been doing.

- 26 it was founded upon a rock. And every one that
 heareth these sayings of mine, and doeth them not
 shall be likened unto a foolish man which built his
 27 house upon the sand; And the rain descended, and
 the floods came, and the winds blew, and beat
 upon that house: and it fell, and great was the fall
 of it.
- 28 And it came to pass when Jesus had ended
 these sayings, the people were astonished at his doc-
 29 trine. For he taught them as one having authority
 and not as the scribes (*b*).

C H A P. VIII.

- 1 **W**HEN he was come down from the mountain
 2 great multitudes followed him. And behold
 there came a leper and worshipped him, saying, Lord
 3 if thou wilt, thou canst make me clean. And Je-
 sus put forth *his* hand and touched him, saying,
 will; be thou clean. And immediately his leprosy
 4 was cleansed. And Jesus saith unto him, See thou
 tell no man, but go thy way, shew thyself to the
 priest, and offer the gift that Moses commanded, for
 a testimony unto them (*a*).
- 5 And when Jesus was entered into Capernaum,
 there came unto him a centurion (*b*), beseeching
 6 him, And saying; Lord, my servant lieth at home

(*b*) He taught the necessity of obedience on the highest and noblest principles, (See *Chap. v.* Note (*h*), and *Mark i.* 22.) with the authority of a lawgiver, and not with blind deference to the doctrine of the ancients, which the Scribes were governed by.

(*a*) Say not that you were healed by me, until you are pronounced by the priest to be clean; which was required by the law of Moses before a leper was allowed to converse with others, or enjoy the benefits of society. *Lev. xiv.* When you have complied with the law, then you may declare that it was I who healed you, and that will be a proof to them, that I have power to cure this disease, and am the Messiah. See *Chap. xi.* 5.

(*b*) A captain, who had the command of one hundred men.

7 sick of the palsy, grievously tormented. And Jesus
 8 saith unto him, I will come and heal him. The
 centurion answered and said, Lord, I am not
 worthy that thou shouldest come under my roof:
 but speak the word only, and my servant shall be
 9 healed. For I am a man under authority, hav-
 ing soldiers under me (*c*): and I say to this *man*,
 Go, and he goeth: and to another, Come, and
 he cometh: and to my servant, Do this, and he
 10 doeth it. When Jesus heard *it*, he marvelled (*d*),
 and said unto them that followed, Verily I say unto
 you, I have not found so great faith, no not in Israel.
 11 And I say unto you, that many shall come from the
 east and west, and shall sit down with Abraham,
 and Isaac, and Jacob, in the kingdom of heaven:
 12 But the children of the kingdom shall be cast out into
 outer darkness: there shall be weeping and gnashing
 13 of teeth. And Jesus said unto the centurion, Go
 thy way, and as thou hast believed, so be it done
 unto thee. And his servant was healed in the self
 same hour.

14 And when Jesus was come into Peter's house,
 he saw his wife's mother laid, and sick of a fever.
 15 And he touched her hand, and the fever left her: and
 she arose and (*e*) ministered unto them.
 16 When the even was come, they brought unto him
 many that were possessed with devils: and he cast
 out the spirits with *his* word, and healed all that
 17 were sick: That it might be fulfilled which was
 spoken by Esaias the prophet (*f*), saying, Himself
 took our infirmities, and bare our sicknesses.

18 Now

(*c*) The orders that I give are executed at a distance. How much more certainly and perfectly will your's be obeyed, who can command all the powers of nature!

(*d*) Jesus marvelled, because the centurion was a foreigner, who had not been brought up in the law of Moses, and yet excelled the Jews in so readily believing his divine power.

(*e*) Was so perfectly recovered that she attended on them.

(*f*) That it might be fulfilled signifies no more than Thus was ful-

- 18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- 19 And a certain scribe came, and said unto him, Master,
- 20 I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the son of man hath
- 21 not where to lay *his* head (*g*). And another of his disciples said unto him, Lord, suffer me first to go and
- 22 bury my father. But Jesus said unto him, Follow me, and let the dead bury their dead (*h*).
- 23 And when he was entred into a ship, his disciples followed him. And behold, there arose a
- 24 great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
- 25 And his disciples came to him, and awoke him,
- 26 saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea,
- 27 and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
- 28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that
- 29 way. And behold, they cried out, saying, What have to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time (*i*)?

fulfilled. *Chap. i.* Note (*d*). This prophecy is no less true in an higher and spiritual sense, applied to our sins. See *Heb. ix. 28.* *1 Pet. ii. 24.*

(*g*) If you follow me, you must prepare to undergo poverty and distress; for I, though the Son of Man, described by Daniel (vii. 13.) am exposed to the greatest hardships.

(*h*) The office you pretend to be so desirous to perform, you may be well assured, will not be neglected. Many, who are (as it were) dead to any concern about their own future state, are nevertheless careful enough about the funeral rites of others.

(*i*) Before the day of judgment.

- 30 And there was a good way off from them an herd
 31 of many swine feeding. So the devils besought
 him, saying, If thou cast us out, suffer us to
 32 go away into the herd of swine. And he said
 unto them, Go. And when they were come
 out, they went into the herd of swine (k):
 and behold, the whole herd of swine ran violently
 down a steep place into the sea, and perished in the
 33 waters. And they that kept them fled, and went
 their ways into the city, and told every thing; and
 what was befallen to the possessed of the devils.
 34 And behold, the whole city came out to meet Jesus;
 and when they saw him, they besought him that he
 would depart out of their coasts.

C H A P. IX.

- 1 **A**ND he entred into a ship, and passed over, and
 2 came into his own city (a). And behold, they
 brought to him a man sick of the palsy, lying on a
 bed: and Jesus seeing their faith, said unto the sick
 of the palsy, Son be of good cheer, thy sins be for-
 3 given thee (b). And behold, certain of the scribes
 4 said within themselves, This man blasphemeth. And
 Jesus knowing their thoughts, said, Wherefore think
 5 ye evil in your hearts? For whether is it easier to
 say, Thy sins be forgiven thee? or to say, Arise, and

(k) This is the only miracle recorded to have been wrought by our Lord to the damage of any person; and though the nature of the guilt of the Gergesenes is not mentioned, we may be sure it must have been very great, to require such a punishment. For, God is infinitely wise, just, and holy, and can never act but for some wise, just, and holy purpose, whether that purpose be by us discoverable, or not.

(a) He chiefly lived at Capernaum; which is therefore called his own city, as well as Bethlehem where he was born, and Nazareth where he was brought up.

(b) The sins for which you were punished by this disease are forgiven, and the effect of them shall be removed.

- 6 walk? But that ye may know that the Son of man hath power on earth to forgive sins (*c*), (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.
- 9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom (*d*): And he saith unto him, Follow me. And he arose and followed him.
- 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
- 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance (*e*).
- 14 Then came to him the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with

(*c*) But that ye may know, that the Son of man hath power (though none else on earth hath) to forgive sins, I will instantly work a miracle before your eyes. Then saith he, &c. See Mark ii. 9.

(*d*) St. Matthew was sitting to receive custom, because he was a publican, or collector of the public taxes. See Chap. v. 46.

(*e*) Mercy, and not sacrifice, signifies Mercy rather than sacrifice, and if God prefers Mercy to the most sacred offices of religion, I can surely deserve no blame for keeping company with Publicans and Sinners. It is indeed the very end of my coming into the world to reform and save sinners, who, sensible of their unworthiness, are desirous of my instruction; whereas they who think themselves sufficiently righteous already, despise and resist every means of improvement.

them

them (*f*)? but the days will come when the bridegroom shall be taken from them, and then shall they
 16 fast. No man putteth a piece of new cloth unto an old garment (*g*): for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved,

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead (*h*); but come and lay thy hand upon her, and she shall live.

19 And Jesus arose and followed him, and *so did* his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and

21 touched the hem of his garment. For she said within herself, If I may but touch his garment, I

22 shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole (*i*). (And the woman was made whole from that hour.)

(*f*) There is a time to weep, and a time to rejoice. Whatever we do, whether of a religious, or a common nature, ought to be suited to the proper season.

(*g*) It would be as improper to put my disciples on fasting and other austerities in the beginning of their instructions for my ministry, as in common life it is found imprudent to join strong things to weak, to put new cloth to an old garment, or new wine into old bottles (such as were then in use) made of skins, which of course, when dry, are apt to crack and burst. We find this prudence and tenderness of our Lord afterwards imitated by his apostles, who fed their new converts with *milk*, and not with *meat*; proposing easy doctrines and precepts, before they led them to the more difficult. See 1 Cor. iii. 1, 2. See this answer of our Lord further explained, Mark ii. 21. Note, and Luke v. 37.

(*h*) I left her at the point of death; but though past human help, thy power, I know, can restore her. Mark v. 23. Luke viii. 41.

(*i*) Thy belief that I could do this, was the occasion of my healing thee.

23 And when Jesus came into the ruler's house, and
 24 saw the minstrels, and the people making a noise, He
 said unto them, Give place; for the maid is not
 dead, but sleepeth. And they laughed him to scorn.
 25 But when the people were put forth, he went in
 26 and took her by the hand, and the maid arose. And
 the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men
 followed him, crying, and saying, Thou Son of
 28 David (*k*), have mercy on us. And when he was
 come into the house, the blind men came to him,
 and Jesus saith unto them, Believe ye that I am able
 29 to do this? They said unto him, Yea, Lord. Then
 touched he their eyes, saying, According to your
 30 faith, be it unto you. And their eyes were opened.
 and Jesus straightway charged them, saying, See
 31 that no man know *it* (*l*). But they, when they were
 departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him
 33 dumb man possessed with a devil. And when the
 devil was cast out, the dumb spake; and the multi-
 tudes marvelled, saying, It was never so seen in Is-
 34 rael. But the Pharisees said, He casteth out the devil
 35 through the prince of the devils. And Jesus went
 about all the cities and villages, teaching in the
 synagogues, and preaching the gospel of the king-
 dom, and healing every sickness, and every disease
 among the people.

36 But when he saw the multitudes, he was moved
 with compassion on them, because they fainted
 and were scattered abroad, as sheep having no
 37 shepherd. Then saith he unto his disciples, The

(*k*) We know by the miracles which thou dost, that thou must
 be the true Messiah, or Christ, descended according to the prophe-
 ts from David.

(*l*) Lest the fame of his miracles might provoke the Jews to seize
 him, before he had performed all that he intended to do.

38 harvest truly is plenteous, but the labourers are few (*m*). Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

1 **AND** when he had called unto him his twelve disc-
 2 ciples, he gave them power *against* unclean spirits,
 3 to cast them out, and to heal all manner of sickness,
 4 and all manner of disease. Now the names of the
 5 twelve apostles are these; The first Simon, who is
 6 called Peter (*a*), and Andrew his brother, James
 7 the son of Zebedee, and John his brother, Phi-
 8 lip, and Bartholomew, Thomas, and Matthew the
 publican, James the son of Alpheus, and Lebbeus (*b*),
 whose surname was Thaddeus, Simon the Canaan-
 ite, and Judas Iscariot (*c*), who also betrayed him.
 These twelve Jesus sent forth, and commanded them,
 saying, Go not into the way of the Gentiles, and
 into *any* city of the Samaritans enter ye not (*d*). But go
 rather to the lost sheep of the house of Israel (*e*). And
 as ye go, preach, saying, The kingdom of heaven is at
 hand (*f*). Heal the sick, cleanse the lepers, raise the

(*m*) Many remain to be instructed; but there are few to instruct them.

(*a*) Peter was the first in order, but not in dignity; for all the Apostles had the same commission, and equal authority to govern the Church. Compare *Chap.* xvi. 19. with xviii. 18. St. Paul also withstood St. Peter to the face, *Gal.* ii. 11. being in nothing behind the very chiefest Apostles. *2 Cor.* xi. 5. xii. 11. And the whole Church at Jerusalem called Peter to account. *Acts* xi. 2.

(*b*) Lebbeus is another name of Jude, the brother of James, *Luke* vi. 16. called also Thaddeus, *Mark* iii. 18.

(*c*) Simon and Judas are called Canaanite and Iscariot from the places they were of, to distinguish them from others of the like name.

(*d*) At present.

(*e*) But rather use your best diligence first to recover the House of Israel; for to them were the promises made, though they are now going astray like lost sheep.

(*f*) See *Chap.* iii. 2. Note.

dead, cast out devils: freely ye have received, freely
 9 give. Provide neither gold, nor silver, nor brags (*g*) in
 10 your purses: Nor scrip for your journey, neither two
 coats, neither shoes, nor yet staves: (for the workman
 11 is worthy of his meat.) (*h*) And into whatsoever city or
 town ye shall enter, enquire who in it is worthy, and
 12 there abide till ye go thence (*i*). And when you come
 13 into an house, salute it (*k*): And if the house be worthy,
 let your peace come upon it: but if it be not worthy,
 14 let your peace return to you (*l*). And whosoever
 shall not receive you, nor hear your words; when
 ye depart out of that house, or city, shake off the
 15 dust of your feet (*m*). Verily I say unto you, It shall be
 more tolerable for the land of Sodom and Gomorrah,
 in the day of judgment, than for that city.
 16 Behold, I send you forth as sheep in the midst of
 wolves: be ye therefore wise as serpents, and harm-
 17 less as doves. But beware of men (*n*), for they will
 deliver you up to the councils, and they will scourge
 18 you in their synagogues. And ye shall be brought
 before governors and kings for my sake, for a
 19 testimony against them and the Gentiles. But

(*g*) Encumber not yourselves with much provision of money, victuals, or apparel: but trust to the special providence of God on this extraordinary occasion. See *Mark* vi. 8. *Luke* ix. 3, 4. xxii. 35.

(*h*) Those whom you instruct will provide for you, according to the justice of the proverb, *the workman, &c.*

(*i*) See *Mark* vi. 10. Note.

(*k*) By wishing the blessing of peace upon it, which was the usual salutation among the Jews.

(*l*) Your good wishes, though not accepted by them, shall not be lost: for, God in his good providence will give you that blessing which you kindly wish to others. *Psaln* xxxv. 13.

(*m*) Since they refuse to be benefited by you, shew them that you scorn to carry away any thing that belongs to them, even the dust of their streets.

(*n*) Beware of those men whom I described as wolves.

when

when they deliver you up, take no thought (o) how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death (p). And ye shall be hated of all men for my name's sake: but he that endureth to the end, shall be saved (q). But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come (r). The disciple is not above *his* master, nor the servant above his lord (s). It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore. for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in

(o) *Take no thought*, signifies be not over-anxious, as *Chap. vi. 34*. In ordinary cases men are left to the due use and improvement of their natural powers; but your trials are so extraordinary, that God will allow you the immediate assistance of his holy Spirit, and enable you to defend the cause of truth against all opposition.

(p) Observe the cruel effects of false zeal, which provokes men to persecute each other for difference of religion.

(q) His life shall be saved.

(r) To take vengeance on the Jews. Or perhaps this is rather to be understood of the descent of the holy Spirit, which our Saviour calls his own coming, *John xiv. 18*. I will not leave you comfortless, *I will come unto you*; meaning that the Comforter whom he would send, should come. After that event the Gospel was preached to the Gentiles.

(s) This is a proverbial expression, which our Saviour applies very frequently.

- 28 the ear, *that* preach ye upon the house tops (*t*). And
 fear not them which kill the body, but are not able
 to kill the soul: but rather fear him which is able
 29 to destroy both soul and body in hell. Are not two
 sparrows sold for a farthing? and one of them shall
 not fall on the ground without your Father (*u*).
 30 But the very hairs of your head are all numbered (*w*).
 31 Fear ye not therefore, ye are of more value than
 32 many sparrows. Whosoever therefore shall confess
 me before men, him will I confess also before my Fa-
 33 ther which is in heaven. But whosoever shall deny
 me before men, him will I also deny before my Fa-
 34 ther which is in heaven. Think not that I am come
 to send peace on earth (*x*): I came not to send
 35 peace, but a sword. For I am come to set a man
 at variance against his father, and the daughter
 against her mother, and the daughter-in-law against
 36 her mother-in-law. And a man's foes *shall be* they
 37 of his own household. He that loveth father or mo-
 ther more than me, is not worthy of me (*y*); and he
 that loveth son or daughter more than me, is not
 38 worthy of me. And he that taketh not his cross (*z*),
 39 and followeth after me, is not worthy of me. He

(*t*) The Jewish houses were low, and the roofs being flat, and defended with battlements, people went upon them for air, retirement, and other purposes. *Chap. xxiv. 17. Mark ii. 4. Luke xii. 3. Acts x. 9.*

(*u*) Shall not be destroyed, or die.

(*w*) The most minute circumstance that can concern your well-being, is under the care and direction of providence.

(*x*) This was owing, not to the intention of Christ, but to the perverseness and persecuting spirit of men.

(*y*) Neither the dread of enemies, nor the love of friends (which perhaps may be more difficult to resist,) ought to prevail with us against what we know to be our duty.

(*z*) To take up the cross alludes to the custom of obliging persons going to execution to carry the cross. The meaning here is, to be ready to suffer hardships and afflictions for the sake of religion.

that

that findeth his life, shall lose it : and he that loseth his life for my sake, shall find it (aa).

- 40 He that receiveth you, receiveth me ; and he that
 41 receiveth me, receiveth him that sent me. He that
 receiveth a prophet, in the name of a prophet, shall
 receive a prophet's reward ; and he that receiveth a
 42 righteous man, in the name of a righteous man, shall
 receive a righteous man's reward. And whosoever
 shall give to drink unto one of these little ones a cup
 of cold water only, in the name of a disciple, verily
 I say unto you, he shall in no wise lose his reward.

C H A P. XI.

- 1 **A**ND it came pass, when Jesus had made an end of
 commanding his twelve disciples, he departed
 2 thence to teach and to preach in their cities. Now
 when John had heard in the prison the works of
 3 Christ, he sent two of his disciples, And said unto
 him, Art thou he that should come, or do we look
 4 for another ? Jesus answered and said unto them,
 Go and shew John again those things which ye do
 5 hear and see (a) : The blind receive their sight, and the
 lame walk, the lepers are cleansed, and the deaf hear,
 the dead are raised up, and the poor have the gospel
 6 preached to them. And blessed is he whosoever
 shall not be offended in me (b).
 7 And as they departed, Jesus began to say unto the
 multitudes concerning John, What went ye out into

(aa) He that endeavours to save his life by unworthy and wicked means, will in the end be the greatest loser. On the other hand, he that prefers his duty to his life, will find his reward in a better and everlasting life hereafter. *Mark x. 30.*

(a) Jesus appeals to the predictions of the prophets concerning the miracles to be performed by the Messiah. See *Isaiah xxxv. 5, 6. lxi. 1.*

(b) Blessed is he who lays aside his prejudices, and impartially considers the proofs which I give of my divine authority. See *John xx. 29.* Note.

- the wilderness to see? A reed shaken with the wind?
- 8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing
- 9 are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than
- 10 a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which
- 11 shall prepare thy way before thee. Verily I say unto you, Among them that are born of women, there hath not risen a greater than (c) John the Baptist: notwithstanding, he that is least in the king-
- 12 dom of heaven, is greater than he. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence (d), and the violent take it
- 13 by force. For all the prophets, and the law, prophesied until John (e). And if ye will receive it (f),
- 14 this is Elias which was for to come. He that hath ears to hear (g), let him hear.
- 15
- 16 But whereunto shall I liken this generation? It is like unto (h) children sitting in the markets, and

17 calling

(c) John Baptist was greater than all the Jewish prophets, being the immediate forerunner of Christ: but Christians are still more highly favoured than John; for they have the happiness of living under that dispensation which he did but foretel, and are in the actual enjoyment of those privileges and benefits, for which he only prepared the way. Oh! that men would therefore praise the Lord for his goodness, and endeavour by the holiness of their lives to make it effectual to their salvation!

(d) Persons of all kinds are pressing and urgent to become Christians. See *Chap. xxi. 31.*

(e) From that time the doctrine they taught was more clearly explained and more firmly established by the gospel. See *Chap. v. 17.*

(f) If I can make you apprehend my meaning. See *Chap. iii. 3. xvii. 12.*

(g) This is a matter of great importance, and requires the serious attention of all who are well disposed.

(h) God vouchsafes to vary his manner of dealing with men according to the different circumstances of the times, and yet they will

17 calling unto their fellows, And saying, We have
 piped unto you, and ye have not danced : we have
 18 mourned unto you, and ye have not lamented. For
 John came neither eating nor drinking, and they say,
 19 (i) He hath a devil. The Son of man came eating
 and drinking, and they say, Behold, a man gluttonous,
 and a wine-bibber, a friend of publicans and sinners :
 but wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most
 of his mighty works were done, because they re-
 21 pent not. Wo unto thee, Chorazin, Wo unto
 thee, Bethsaida : for if the mighty works which were
 done in you, had been done in Tyre and Sidon, they
 would have repented long ago in sackcloth and
 22 ashes. But I say unto you, It shall be more tole-
 rable for Tyre and Sidon, at the day of judgment,
 23 than for you. And thou, Capernaum, which art
 exalted unto heaven, shalt be brought down to
 hell (k) ; for if the mighty works which have been
 done in thee, had been done in Sodom, it would have
 24 remained until this day. But I say unto you, That
 it shall be more tolerable for the land of Sodom, in
 the day of judgment, than for thee.

25 At that time Jesus answered and said (l), I thank
 thee, O Father, Lord of heaven and earth, because (m)

not be pleased. However, they who have capacity and attention duly
 to consider it, must acknowledge both the wisdom and goodness of
 this proceeding.

(i) He is mad and beside himself.

(k) Thou Capernaum, which art more highly favoured than any
 other place upon earth, having the privilege of my chief residence,
 of hearing my heavenly doctrine, and seeing my miracles, shalt ne-
 vertheless, for thy unbelief and disobedience, be utterly destroyed.

(l) By *answering and saying* in this and many other passages, no-
 more is meant than discoursing on any subject, even when nothing
 had been said before to be replied to.

(m) *Because*, that is, *whereas* thou thoughtest fit not to reveal
 these things to them who are proud of their own knowledge and
 wisdom, thou hast nevertheless vouchsafed to make them known to
 the humble and meek. See 1 Cor. i. 18, &c.

thou hast hid these things from the wise and prudent,
 26 and hast revealed them unto babes. Even so, Father,
 27 for so it seemed good in thy sight. All things are
 delivered unto me of my Father : and no man know-
 eth (*n*) the Son, but the Father : neither knoweth
 any man the Father, save the Son, and he to whom-
 soever the Son will reveal *him*.

28 Come unto me all ye that labour, and are heavy
 29 laden, and I will give you rest. Take my yoke upon
 you, and learn of me, for I am meek and lowly in
 30 heart, and ye shall find rest unto your souls. For
 my yoke is easy, and my burden is light.

C H A P. XII.

1 **A**T that time Jesus went on the sabbath-day
 through the corn, and his disciples were an hun-
 gred, and began to pluck the ears of corn, and to
 2 eat. But when the Pharisees saw *it*, they said unto
 him, Behold, thy disciples do that which is not law-
 3 ful to do upon the sabbath-day. But he said unto
 them, Have ye not read (*a*) what David did when
 he was an hungred, and they that were with him ;
 4 How he entred into the house of God, and did
 eat the shew-bread, which was not lawful for him
 to eat, neither for them which were with him, but
 5 only for the priests ? Or have ye not read in the law,
 how that on the sabbath-days the priests in the
 6 temple profane the sabbath, and are blameless ? But I
 say unto you, that in this place is *one* greater than
 7 the temple (*b*). But if ye had known what this mean-

(*n*) No man can know the gracious counsels of the Father, nor
 the nature and office of the Son, but by revelation.

(*a*) See *Sam.* xxi. 6.

(*b*) If the temple deserves your respect, much more doth he who
 is greater than either David, or any who are employed in the service
 of the temple, even the Lord of the temple.

eth, I will have mercy and not (c) sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath-day. And when he was departed thence, he went into their synagogue.

10 And behold, there was a man which had *his* hand withered; and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days. Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all, And charged them that they should not make him known: That it might be (d) fulfilled which was spoken by Esaias the prophet, saying, Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew (e) judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory (f). And in his name shall the Gentiles trust.

(c) *Not sacrifice*, signifies, rather than sacrifice. See Chap. ix. 13.

(d) Thus was fulfilled. See Chap. i. 22. Note (d).

(e) To shew judgment is, to teach the law and will of God.

(f) Notwithstanding his meekness, his religion shall finally prevail against all opposition.

- 22 Then was brought unto him one possessed with a devil, blind and dumb : and he healed him, inso-
much that the blind and dumb both spake and saw.
- 23 And all the people were amazed, and said (*g*), Is
24 not this the son of David? But when the Pharisees
heard *it*, they said, This *fellow* doth not cast out
devils, but by Beelzebub the prince of the devils.
- 25 And Jesus knew their thoughts, and said unto them,
Every kingdom divided against itself, is brought to
26 desolation : and every city or house, divided against
itself, shall not stand. And if Satan cast out Satan,
he is divided against himself : how then shall his
27 kingdom stand? And if I by Beelzebub cast out
devils, by whom do your children cast *them* out?
28 therefore they shall be your judges (*b*). But if I cast
out devils by the Spirit of God, then the kingdom
29 of God is come unto you. Or else (*i*), how can one
enter into a strong man's house, and spoil his goods,
30 will spoil his house? He that is not with me (*k*), is
against me : and he that gathereth not with me, scat-
tereth abroad.
- 31 Wherefore I say unto you, All manner of sin and
blasphemy shall be forgiven unto men : but the blas-
phemy *against* the *holy* Ghost shall not be forgiven unto

(*g*) Is not this the Christ whom we are expecting? See Chap.
ix. 27.

(*h*) Your own disciples take upon them to cast out devils, and
in their case you willingly ascribe this power to God ; why then not
in mine? for my works tend evidently to promote the honour of
God, and to destroy the power of Satan.

(*i*) Take the matter in a familiar and common light.

(*k*) How can you so perversely suppose me to be doing the
Devil's work, when you see me overthrowing it? If the case were
otherwise, if I were not against him, then indeed you might justly
account me his friend ; according to your own proverb, *He that is*
not with me, &c. See Mark ix. 40. Luke ix. 50. xi. 23.

- 32 men. And whosoever (*l*) speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the
- 33 world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.
- 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the
- 35 heart the mouth speaketh (*m*). A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure,
- 36 bringeth forth evil things. But I say unto you, that every (*n*) idle word that men shall speak, they shall
- 37 give account thereof in the day of judgment. For by thy (*o*) words thou shalt be justified, and by thy words thou shalt be condemned.
- 38 Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from

(*l*) Contemtuons and reproachful language against the person of Christ, as in *Chap.* xi. 19. xiii. 55. might be occasioned by prejudice and mistake, and shall be forgiven when the error is discovered and acknowledged: but blasphemy against the holy Spirit of God, which they were guilty of who saw Christ's miracles, and ascribed them to the power of the devil, was such an obstinate resistance against conviction, as cut off all hope or means of repentance, and was therefore unpardonable. This, however, is not applicable to Christians; for they who believe in Christ, and own him to be their Lord and Saviour, may always have access through him to the mercy of God, and find pardon for all their sins upon their true repentance.

(*m*) Do not pretend that your hearts can be good, while your language is thus wicked and perverse. As the tree is known by it's fruits, so is the heart of a man by his words.

(*n*) By *Idle* is to be understood, not *insignificant*, or *trifling*; but wicked, malicious, profane, words: for, such was the language of the Pharisees, which our Lord is here condemning.

(*o*) Words and speeches proceed from the heart no less than actions, and we are therefore no less accountable for them.

39 thee (*p*). But he answered and said to them, An evil
and adulterous generation seeketh after a sign, and
there shall no sign be given to it, but the sign of the
40 prophet Jonas. For as Jonas was (*q*) three days
and three nights in the whale's belly; so shall the
Son of man be three days and three nights in the
41 heart of the earth. The men of Nineveh shall rise
in judgment with this generation, and shall condemn
it; because they repented at the preaching of Jonas,
42 and behold, a greater than Jonas is here. The
queen of the south shall rise up in the judgment with
this generation, and shall condemn it: for she came
from the uttermost parts of the earth to hear the wis-
dom of Solomon, and behold, a greater than Solomon
43 is here. When the unclean spirit is gone out of a
man, he walketh through dry places, seeking
44 rest, but findeth none. Then he saith, I will return
into my house from whence I came out; and when
he is come, he findeth it empty, swept, and gar-
45 nished. Then goeth he, and taketh with himself
seven other spirits more wicked than himself, and
they enter in and dwell there: and the last state of
that man is worse than the first (*r*). Even so shall it
be also unto this wicked generation.

46 While

(*p*) Notwithstanding the many miracles Christ had wrought, they most unreasonably ask for a sign from heaven; as if he were obliged to satisfy them in any way they should choose: but instead of gratifying them in their perverseness, he refers them for conviction to a future time, to his death and resurrection.

(*q*) By three days and three nights the Jews did not always mean three entire days and nights; but reckoned any part of a day for the whole. If a child was born the last hour of a day, it was taken for a whole day in reckoning the time of his circumcision: in like manner, in computing the time of Christ's resurrection, a very small part of Sunday is very properly taken for a day.

(*r*) The Jews were so entirely under the power of superstition and perverseness, that they might well be said to be, as it were, possessed by those evil dispositions: from this lamentable state the gracious

offers

46 While he yet talked to the people, behold, his
 47 mother and his brethren (s) stood without, desiring
 48 to speak with him. Then one said unto him, Be-
 49 hold, thy mother and thy brethren stand without,
 50 desiring to speak with thee. But he answered and
 said unto him that told him, Who is my mother?
 and who are my brethren? And he stretched forth
 his hand towards his disciples, and said, Behold my
 mother, and my brethren. For whosoever shall do
 the will of my Father which is in heaven, the same
 is my brother, and sister, and mother.

C H A P. XIII.

1 THE same day went Jesus out of the house, and
 2 sat by the sea-side. And great multitudes were
 gathered together unto him, so that he went into a
 ship, and sat, and the whole multitude stood on the
 3 shore. And he spake many things unto them in pa-
 rables, saying, Behold, a sower went forth to sow.
 4 And when he sowed, some *seeds* fell by the way-side,

offers of the gospel, had they not been rejected, would have relieved them; whereas they did but serve them for a pretence to continue in their obstinacy, and to persecute the Redeemer of the world, with all the cruelty that their own disappointed pride, and the craft and malice of Satan, could suggest; and thus the last state of those men was worse than the first.

Taking this parable in a more general sense, and bringing it home to ourselves, it may be considered as an awakening admonition, never to slacken our diligence and care in the performance of our duty; never to imagine that we have already attained, or are already perfect. Whenever we presumptuously flatter ourselves that our house is swept and garnished, and needs no further preparation for the holy Spirit, the wicked one will enter in and dwell there. And thus by false security and spiritual pride, our last state becomes worse than the first.

(s) Observe on one hand, how our Saviour guards against the religious worship since paid to his mother. Observe on the other hand, that every one is secure of his favour, in proportion as he doth the will of God, and leads a good life. See *Luke xi. 27.*

5 and the fowls came and devoured them up. Some
 fell upon stony places, where they had not much
 earth: and forthwith they sprung up, because they
 6 had no deepness of earth: And when the sun was
 up, they were scorched, and because they had not
 7 root, they withered away. And some fell among
 thorns: and the thorns sprung up, and choked them.
 8 But others fell into good ground, and brought forth
 fruit, some an hundred-fold, some sixty-fold, some
 9 thirty-fold. Who (a) hath ears to hear, let him
 10 hear. And the disciples came and said unto him,
 11 Why speakest thou unto them in parables? He
 answered and said unto them, Because it is given
 unto you to know the mysteries of the kingdom of
 12 heaven, but to them it is not given. For (b) who-
 soever hath, to him shall be given, and he shall have
 more abundance: but whosoever hath not, from
 13 him shall be taken away, even that he hath. There-
 fore speak I to them in parables: because they see-
 ing, see not: and hearing, they hear not, neither
 14 do they understand (c). And in them is fulfilled the
 prophecy of Esaias, which saith (d), By hearing
 ye shall hear, and shall not understand: and seeing,
 15 ye shall see, and shall not perceive. For this peo-
 ple's heart is waxed gross, and their ears are dull

(a) See *Chap. xi. 15.*

(b) See *Luke xiii. 16.*

(c) The multitude, who came to me only to gratify their curiosity, and neglect to make proper reflections on what they hear, would receive no benefit by the plainest discourses: however, if there be any well disposed persons among them, such easy comparisons as these are most apt to engage their attention.

(d) Though they hear, yet they will not understand. Their not improving by what they heard was not owing to any decree of God, but to their own inattention and perverseness. They closed their eyes, that they might not see, and be converted, and set right. It is through men's own obstinacy, that they continue in error and sin: for God is ever ready to extend his compassion and gracious assistance to the pious and humble.

of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen *them*: and to hear those things which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.
 19 When any heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is (*e*) offended. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth *it*: which also beareth fruit, and bringeth forth some an hundred-fold, some fixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field: But while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the house-

(*e*) He is discouraged and falls away. *Luke viii. 13.*

holder

holder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, 32 Which indeed is the least of all (*f*) seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof (*g*).

33 Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

(*f*) Many plants, of which mustard is one, in Judea, and other warm climates, grow to a size far beyond what we have any experience of.

(*g*) As the seed is very small, and yet produceth a large plant, so the state of the Gospel, small as it was at first, was daily increasing in a greater proportion than could have been expected from its beginning. See *Acts* ii. 41.

37 He answered and said unto them, He that soweth the
 38 good seed, is the Son of man: The field is the
 world: the good seed, are the children of the king-
 39 dom: but the tares are the children of the wicked
 one: The enemy that sowed them, is the devil:
 the harvest, is the end of the world: and the reapers
 40 are the angels. As therefore the tares are gathered
 and burnt in the fire; so shall it be in the end of this
 41 world. The Son of man shall send forth his angels,
 and they shall gather out of his kingdom all things
 42 that offend (*b*), and them which do iniquity; And
 shall cast them into a furnace of fire: there shall be
 43 wailing and gnashing of teeth. Then shall the righ-
 teous shine forth as the sun in the kingdom of their
 Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure
 hid in a field; the which when a man hath found,
 he hideth, and for joy thereof goeth and selleth all
 that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a mer-
 46 chantman, seeking goodly pearls: Who when he
 had found one pearl of great price, he went and sold
 all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net
 that was cast into the sea, and gathered of every kind.

48 Which when it was full, they drew to shore, and sat
 down, and gathered the good into vessels, but cast the
 49 bad away. So shall it be at the end of the world:

the angels shall come forth, and sever the wicked
 50 from among the just; And shall cast them into the
 furnace of fire: there shall be wailing and gnashing

51 of teeth. Jesus saith unto them, Have ye understood
 all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe
 which is instructed unto the kingdom of heaven,

(*b*) All that obstruct the progress of the Gospel. See *Chap. v.*
 29. Note.

is like unto a man that is an (*i*) householder, which bringeth forth out of his treasure things new and old.

- 53 And it came to pass, that when Jesus had finished
 54 these parables, he departed thence. And when he
 was come into his own country, he taught them in
 their synagogue, insomuch that they were astonish-
 ed, and said (*k*), Whence hath this man this wis-
 dom, and these mighty works? Is not this the car-
 penter's son? is not his mother called Mary? and his
 brethren (*l*), James, and Joses, and Simon, and
 56 Judas? And his sisters, are they not all with us?
 57 whence then hath this man all these things? And
 they were offended in him. But Jesus said unto
 them, A prophet is not without honour, save in his
 58 own country, and in his own house (*m*). And he
 did not many mighty works there, because of their
 unbelief (*n*).

(*i*) It is a known custom in the East for the rich to make collections of costly garments and furniture, continually adding *things new* to the *old*. In allusion to this custom our Lord here observes, that every teacher fully instructed by him in the truths of the gospel, may be compared to an householder, who has great store of valuable articles, ready to be produced on any occasion.

(*k*) Instead of acknowledging the divine authority of Jesus Christ, which was thus manifested by the wisdom and excellency of his doctrine, and the amazing power of his miracles, the Jews took offence at the meanness of his parentage and education. And this, with their objections against his manner of life, and gracious condescension in conversing with sinners, *Chap. xi. 19.* is the blasphemy against the Son of man, mentioned *Chap. xii. 32.*

(*l*) By *brethren and sisters* it is not necessary to understand children of the Virgin Mary: they may have been Joseph's children by a former wife. Or, the word may be taken in a larger sense (as was common among the Jews) for cousins and relations.

(*m*) His own family.

(*n*) See *Mark vi. 5.*

C H A P. XIV.

1 **A**T that time Herod the tetrarch (*a*) heard of the
 2 fame of Jesus. And said unto his servants,
 This is John the baptist: he is risen from the dead,
 and therefore mighty works do shew forth them-
 selves in him.

3 For Herod had laid hold on John, and bound
 him, and put *him* in prison for Herodias' sake, his
 4 brother Philip's wife. For John said unto him, It
 5 is not lawful for thee to have her. And when he
 would have put him to death, he feared the multi-
 6 tude, because they counted him as a prophet. But
 when Herod's birth-day was kept, the daughter of
 Herodias danced before them, and pleased Herod.
 7 Whereupon he promised with an oath, to give her
 8 whatsoever she would ask. And she, being before
 instructed of her mother, said, Give me here John
 9 Baptist's head in a charger. And the king was for-
 ry: nevertheless for the oath's sake (*b*), and them
 which sat with him at meat, he commanded *it* to
 10 be given *her*. And he sent and beheaded John in
 11 the prison. And his head was brought in a charger,
 and given to the damsel: and she brought *it* to her
 12 mother. And his disciples came, and took up the
 body, and buried it, and went and told Jesus.

(*a*) A Tetrarch is the governor of a fourth part of a country.
 On the death of Herod the Great, his dominions were divided into
 four parts. Galilee, being one of the four parts, was given to his
 son Herod, surnamed Antipas, *Luke* iii. 1. and Judea, which was
 another fourth part, was given to Archelaus, brother of Antipas,
Matt. ii. 22. Philip and Lyfanius had the rest, *Luke* iii. 1.

(*b*) Let no man pretend, that reverence of an oath obligeth him
 to break any of the laws of God. An oath cannot be binding
 where the subject of it is unlawful. Nor let respect to the opi-
 nion of others tempt him by a false shame to venture upon sin. For,
 what is that, but to prefer a point of honour and reputation before
 the favour of God, which is better than all the world can bestow?

13 When

- 13 When Jesus heard *of it*, he departed thence by ship into a desert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
- 15 And when it was evening his disciples came to him, saying, This is a desert place, and the time (c) is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
- 16 But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, beside women and children.
- 22 And straightway Jesus constrained (d) his disciples to get into a ship, and go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night (e), Jesus went unto them walking on the sea.

26 And

(c) The day is spent.

(d) Persuaded his disciples. See *Luke* xiv. 23.(e) The Jews distinguished the time of the night by four watches. See *Mark* xiii. 35. The first watch, which was called evening, began at six o'clock, and ended at nine. The second continued to midnight: The third to three o'clock in the morning, which they called

- 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they
 27 cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not
 28 afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go
 30 to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying,
 31 Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
 32 And when they were come into the ship, the wind ceased. Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.
 34 And when they were gone over, they came into the land of Gennefaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto
 36 him all that were diseased, And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

C H A P. XV.

- 1 **T**HEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy
 2 disciples transgress the tradition of the elders (*a*)? for they wash not their hands when they eat
 3 bread. But he answered and said unto them, Why

called cock-crowing: and the fourth watch was from three until sunrise, or six in the morning; when the day, properly so called, began.

(*a*) Traditions are doctrines and practices handed down from former times, but without authority of Scripture. See some particulars of this kind in *Mark* vii. 4, 8. The Romanists have likewise their traditions, on which they lay great stress.

- do you also transgress the commandment of God
 4 by your tradition? For God commanded, saying,
 Honour thy father and mother: and, he that cur-
 5 eth father or mother, let him die the death. But
 ye say, Whosoever shall (b) say to *his* father, or
his mother, *It is a gift by whatsoever thou mightest*
 6 be profited by me, And honour not his father or
 his mother, *he shall be free*. Thus have ye made the
 commandment of God of none effect by your tra-
 7 dition. Ye hypocrites, well did Esaias prophesy of
 8 you, saying, This people draweth nigh unto me
 with their mouth, and honoureth me with their lips;
 9 but their heart is far from me. But in vain they do
 worship me, teaching *for doctrines* the command-
 ments of men.
- 10 And he called the multitude, and said unto them,
 11 (c) Hear and understand. Not that which goeth
 into the mouth defileth a man; but that which com-
 12 eth out of the mouth, this defileth a man. Then
 came his disciples, and said unto him, Knowest
 thou that the Pharisees were offended after they
 13 heard this saying? But he answered and said, Every
 plant which my heavenly Father hath not planted,
 14 shall be rooted up. Let them alone: they be blind
 leaders of the blind. And if the blind lead the blind,
 15 both shall fall into the ditch. Then answered Peter,
 and said unto him, Declare unto us this parable.
 16 And Jesus said, Are ye also yet without understand-
 17 ing? Do not ye yet understand (d), that whatsoever
 entereth

(b) That is, Whosoever shall dedicate to God, for some pious use, what he ought to give for the support of his parents, he is not bound by the commandment. Alas! how unworthy a notion this is, to imagine, that God will accept a present or bribe, to set aside the force of his own laws, and overthrow the first principles and duties of nature!

(c) Attend and consider, that ye may understand.

(d) Observe how strong this argument is against placing religion in the distinction between flesh and fish; allowing the one to

entereth in at the mouth, goeth into the belly, and
 18 is cast out into the draught? But those things which
 proceed out of the mouth, come forth from the heart,
 19 and they defile the man. For out of the heart pro-
 ceed evil thoughts, murders, adulteries, fornications,
 20 thefts, false witness, blasphemies. These are the
 things which defile a man: but to eat with unwashen
 hands, defileth not a man.

21 Then Jesus went thence, and departed into the
 22 coasts of Tyre and Sidon (*e*). And behold, a woman
 of Canaan came out of the same coasts, and cried
 unto him, saying, Have mercy on me, O Lord,
 thou Son of David; my daughter is grievously vexed
 23 with a devil. But he answered her not a word.
 And his disciples came and besought him, saying,
 24 Send her away, for she crieth after us. But he an-
 swered and said, I am not sent, but unto the lost sheep
 25 of the house of Israel (*f*). Then came she and wor-
 26 shipped him, saying, Lord, help me. But he an-
 swered, and said, It is not meet to take the childrens
 27 bread, and to cast it to dogs. And she said, Truth,
 Lord: yet the dogs eat of the crumbs which fall
 28 from their master's table. Then Jesus answered
 and said unto her, O woman, great is thy faith: be
 it unto thee even as thou wilt. And her daughter
 was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto
 the sea of Galilee, and went up into a mountain, and
 30 sat down there. And great multitudes came unto
 him, having with them those that were lame, blind,

be eaten on certain days, and forbidding the other: whereas there
 can be no moral defilement in the nature of any kind of food; for
 every creature of God is good, and nothing to be refused, if it be
 received with temperance and thanksgiving, 1 *Tim.* iv. 4. See Note
 on *Acts* xv. 21.

(*e*) See *Mark* vii. 26.

(*f*) The house of Israel are the principal and immediate object
 of my compassion. *Chap.* x. 5, 6.

dumb, maimed, and many others, and cast them down
 31 at Jesus' feet, and he healed them: Insomuch that the
 multitude wondered when they saw the dumb to speak,
 the maimed to be whole, the lame to walk, and the
 blind to see: and they glorified the God of Israel *(g)*.
 32 Then Jesus called his disciples unto him, and said,
 I have compassion on the multitude, because they
 continue with me now three days, and have nothing
 to eat: and I will not send them away fasting, lest
 33 they faint in the way. And his disciples say unto
 him, Whence should we have so much bread in the
 34 wilderness, as to fill so great a multitude? And Je-
 sus saith unto them, How many loaves have ye *(h)*?
 35 and they said, Seven, and a few little fishes. And he
 commanded the multitude to sit down on the ground.
 36 And he took the seven loaves and the fishes, and
 gave thanks, and brake *them*, and gave to his dis-
 37 ciples, and the disciples to the multitude. And they
 did all eat, and were filled: and they took up of the
 38 broken meat that was left, seven baskets full. And
 they that did eat, were four thousand men, beside
 39 women and children. And he sent away the multi-
 tude, and took ship, and came into the coasts of
 Magdala *(i)*.

C H A P. XVI.

1 **T**HE Pharisees also, with the Sadducees, came, and
 tempting, desired him that he would shew them
 2 a sign from heaven. He answered and said unto

(g) These miracles seem to have been performed in the presence
 at least, if not on the persons of Gentiles, who therefore say the
 God of *Israel* to distinguish him from their own gods.

(h) He asks not this question, because he did not know; but in
 order that, by their declaration of the very small quantity of provi-
 sions, they might bear witness to the truth and greatness of the mi-
 racle. *Mark* vi. 38.

(i) Magdala lay on the coast of the sea of Galilee, and was the
 place from whence one of the Mary's was called Magdalene.

them,

3 them, When it is evening, ye say, *It will be fair*
 4 weather; for the sky is red. And in the morning,
It will be foul weather to-day; for the sky is red
 and lowring. O ye hypocrites, ye can discern the
 face of the sky, but can ye not *discern* the signs of the
 5 times? A wicked and adulterous generation seeketh
 6 after a sign; and there shall no sign be given unto
 it, but the sign of the prophet Jonas. And he left
 them, and departed.

5 And when his disciples were come to the other
 6 side, they had forgotten to take bread. Then
 Jesus said unto them, Take heed and beware of
 the (a) leaven of the Pharisees, and of the Saddu-
 7 cees. And they reasoned among themselves, say-
 8 ing, *It is because we have taken no bread.* Which
 when Jesus perceived, he said unto them, (b) O ye
 of little faith, why reason ye among yourselves, be-
 9 cause ye have brought no bread? Do ye not yet
 understand, neither remember the five loaves of the
 five thousand, and how many baskets ye took up?
 10 Neither the seven loaves of the four thousand; and
 11 how many baskets ye took up? How is it that ye
 do not understand, that I spake *it* not to you con-
 cerning bread, that ye should beware of the leaven
 12 of the Pharisees, and of the Sadducees? Then un-
 derstood they how that he bade *them* not beware of
 the (c) leaven of bread, but of the doctrine of the
 Pharisees, and of the Sadducees.

13 When

(a) The leaven of the Pharisees and Sadducees is the doctrine,
 the groundless traditions, and false opinions, which they mixed
 with the true word of God, and made it thereby of no effect.
Chap. xv. 5, 17. Mark vii. 4, 8.

(b) If you had made use of either your understanding, or your
 memory, you must have known, that it was not of bread literally
 that I spake. For, you have very lately seen me produce a great
 quantity by miracle, and feed the multitude with it on two different
 occasions.

(c) Bread is metaphorically used for the doctrine, or distinguish-
 ing tenets, of any religious sect. In the like sense Christ calls him-

- 13 When Jesus came into the coasts of Cefarea Philippi, he asked his disciples, saying, Whom do men
 14 say, that I, the Son of man, am? And they said,
 Some *say that thou art* John the Baptist, some Elias,
 15 and others Jeremías, or one of the prophets. He
 16 saith unto them, But whom say ye that I am? And
 Simon Peter answered and said, Thou art Christ,
 17 the Son of the living God. And Jesus answered
 and said unto him, Blessed art thou, Simon Bar-jona:
 for flesh and blood hath not revealed *it* unto thee,
 18 but my Father which is in heaven. And I say also
 unto thee, that thou art (*d*) Peter, and upon this
 rock I will build my church: and the gates of hell
 19 shall not prevail against it (*e*). And I will give unto
 thee the keys of the (*f*) kingdom of heaven: and
 whatsoever thou shalt bind on earth, shall be bound
 in heaven: and whatsoever thou shalt loose on earth,
 20 shall be loosed in heaven (*g*). Then charged he his
 disciples,

self *the bread* that came down from heaven; and invites the Jews to eat of that bread, and, by a yet stronger figure, to eat his flesh; that is, to receive and digest his doctrine, as the true food and nourishment of the soul to everlasting life. *John* vi. 51.

(*d*) Peter signifies a stone or rock. The belief that Jesus was the Christ, is the rock and foundation stone of the Christian Church.

(*e*) It shall never be utterly destroyed.

(*f*) The kingdom of heaven, we must remember, is the kingdom of the gospel, *Chap.* iii. 2. and by the keys is to be understood the power of opening the door, and admitting disciples into the church of Christ. St. Peter was accordingly the first apostle who made converts to christianity, by preaching the gospel on the day of Pentecost to the Jews, *Acts* ii. 14. and afterwards to Cornelius from among the Gentiles. *Acts* x. 28. xi. 3.

(*g*) The power of binding and loosing was given to St. Peter, not exclusively, but in common with the other Apostles. This phrase is to be understood in several different senses, according to the occasion on which it is used in Scripture. 1st. It may signify a miraculous power of inflicting sickness, or relieving men from it. The woman whom our Saviour healed on the sabbath-day is said to have been *bound* by Satan eighteen years, but was then *loosed* from her infirmity. *Luke* xiii. 12, 16. 2dly. It may likewise signify

disciples (*b*), that they should tell no man that he was Jesus the Christ.

- 21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me (*i*), Satan, thou art an offence unto me: for thou favourest not the things that be of God, but those that be of men.

- 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross (*k*) and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it (*l*). For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man accord-

the power of declaring what parts of the law were binding, and what men were set free from, by the gospel; as St. Peter did, as to the distinction of meats and persons, *Acts* x. 28. And thus it may signify the power of prescribing ordinances, with the assistance of the holy Spirit, for the use of the church. 3dly. It may signify releasing men, or not, from their sins; a power peculiarly lodged with the Apostles, who had also the gift of discerning men's spirits, and could infallibly judge of the sincerity of their hearts.

(*h*) The publick and general acknowledgement of this important truth might have provoked the Jews to put him to death, before the time was come which the divine wisdom had appointed for that event.

(*i*) Satan signifies an enemy, and offence means the hindrance, or impediment (*Chap.* xviii. 6.) which Peter cast in our Saviour's way, by opposing the method which God had appointed for the salvation of mankind, through a suffering Messiah.

(*k*) See *Chap.* x. 38.

(*l*) See *Chap.* x. 39. Note:

28 ing to his works. Verily I say unto you, There be some standing here, which shall not taste of death *(m)*, till they see the Son of man coming in his kingdom.

C H A P. XVII.

1 **A**ND after *(a)* six days, Jesus taketh Peter, James, and John his brother, and bringeth them up
2 into an high mountain apart, And was transfigured before them, and his face did shine as the sun, and
3 his raiment was white as the light. And *(b)* behold, there appeared unto them Moses and Elias talking
4 with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou
5 wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While
6 he yet spake, behold, a bright cloud *(c)* overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom
7 I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were
8 fore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they
9 had lift up their eyes, they saw no man, save Jesus only. And as they came down from the mountain,
10 Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the
11 dead. And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things *(d)*: But I

(m) See *Luke ix. 27.*

(a) Six entire days after. *Luke ix. 28.*

(b) See *Mark ix. 4.*

(c) That glorious light, in which the divine majesty used to appear to the Jews on very solemn and extraordinary occasions.

(d) It is indeed prophesied that Elias was to come before the Messiah, to prepare the way for him, *Isaiah xl. 3. Mal. iv. 6.* and

12 say unto you, that Elias is come already (*e*) and they
 13 knew him not, but have done unto him whatsoever
 14 they listed: likewise shall also the Son of man suffer
 15 of them. Then the disciples understood that he
 16 spake unto them of John the Baptist.

17 And when they were come to the multitude, there
 18 came to him a *certain* man, kneeling down to him,
 19 and saying, Lord, have mercy on my son, for he
 20 is lunatick, and sore vexed: for oft-times he falleth
 21 into the fire, and oft into the water. And I brought
 him to thy disciples, and they could not cure him.
 Then Jesus answered and said, O faithless and per-
 verse generation, how long shall I be with you? how
 long shall I suffer you? bring him hither to me.
 And Jesus rebuked the devil, and he departed out of
 him: and the child was cured from that very hour.
 Then came the disciples to Jesus apart, and said, Why
 could not we cast him out? And Jesus said unto
 them, Because of your unbelief (*f*): for verily I say
 unto you, If ye have faith (*g*) as a grain of mustard-
 seed, ye shall say unto this mountain, Remove
 hence to yonder place, and it shall remove; and
 21 nothing shall be impossible unto you. Howbeit, this
 kind goeth not out, but by prayer and fasting (*b*).

22 And

in order to rectify all things by preaching repentance, and turning
 men's hearts to receive the gospel.

(*e*) The prophecy is already fulfilled by John the Baptist, who
 came in the spirit and power of Elias. (*chap. xi. 11.*) But instead
 of attending to him as the forerunner of Christ, they put him to
 death, as they will Christ himself.

(*f*) Because of your want of stedfast faith, or trust in the power
 of God.

(*g*) If you were duly established in a firm trust in God, any way
 proportioned to your office and advantages, the divine assistance
 would enable you to work miracles, and you would find nothing too
 difficult for you in the great work to which you are appointed for the
 promoting the salvation of men.

(*h*) However, you must not expect that assistance, without a per-
 severing course of the most fervent devotion, and the strictest self-
 government;

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the
 23 hands of men: And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute-money, came to Peter, and said,

25 Doth not your master pay tribute (*i*)? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of

26 whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him,

27 Then are the children free. Notwithstanding, lest we should offend them (*k*), go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give it unto them for me and thee.

C H A P. XVIII.

1 **A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of
 2 heaven (*a*)? And Jesus called a little child unto him,
 3 and set him in the midst of them, And said, Verily

government, and mortification of all carnal appetites. See *Chap. xxi. 21.*

(*i*) The tribute here mentioned was the yearly offering for the service of the temple. As earthly kings exact no tribute from their own children, but from strangers only, so neither, saith our Lord, should tribute be exacted from the son of him to whose honour the temple was erected.

(*k*) From this instance we may learn, that it is the duty of a good subject to pay the taxes imposed by lawful authority, even though he should see a reason why those taxes ought not to have been imposed.

(*a*) Who will be greatest when the state of christianity shall be established? See *Chap. iii. 2.*

I say

- I say unto you, Except ye be converted and become as little children, ye shall not enter (b) into the kingdom of heaven. Whosoever therefore shall humble himself as this little child (c), the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend (d) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- Wo unto the world because of offences: for it must needs be that offences come (e): but wo to that man by whom the offence cometh. Wherefore (f) if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.
- And if thine eyes offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven (g). For the Son of man
- 12 is

(b) Ye cannot be my disciples, or profess my religion.

(c) Innocency and humility are the greatest honour and perfection in the character of a Christian.

(d) To *offend* signifies to obstruct the salvation of any one by leading him into error or sin. And thus likewise the word is to be understood, in the following verses, for whatever is an hindrance or impediment to us in our christian course. *Luke xvii. 1.*

(e) In the present state of the world it cannot be expected, but that virtue and religion will meet with much opposition: But wretched is that man, and dreadful will be his punishment, who is in any way the occasion of it, either by persuasion, enticement, or bad example,

(f) See *Chap. v. 29.*

(g) God's providence perpetually watcheth over the least and the meanest of the children of men; the holy angels who stand before

- 12 is come (*b*) to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh
 13 that which is gone astray (*i*)? And if so be that he find it, Verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not
 14 astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
 15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone (*k*): if he shall hear thee, thou hast gained thy
 16 brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
 17 And if he shall neglect to hear them, tell it unto the

the face of God, that is, who continually enjoy his glorious presence, being ministering spirits to execute the divine commands for their protection and benefit. If little children then be thus the care of heaven, we surely ought to think no condescension too great, whereby we can do them any good, whether by religious education, or profitable example. But let us observe further on this passage, that the angels being the messengers of God, and employed by him for the service of mortals, are not the objects of our worship, which is to be paid to God alone, who is both their Lord and ours.

(*k*) Not only are the angels thus employed, but it was the very purpose for which even the Son of God came into the world, to seek and bring back them who had strayed away.

(*i*) See *Luke* xv. 3.

(*k*) Harbour not in your minds the spirit of revenge, or resentment; but endeavour to make any one who has offended you sensible of his fault by every means of prudence and christian charity: first privately between yourselves; or if a reconciliation cannot be brought about by private admonition, then desire one or two more, by whose advice the party offending may probably be governed; and if that fails, but not otherwise, you may apply to the publick for redress.

church:

- church (*l*): but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven (*m*): and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them (*n*) of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
- 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven (*o*).
- 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his

(*l*) To the church, or society of your Christian brethren. And any person, who refuseth to conform, in the great duties of morality, to the general sense of his fellow Christians, is no longer worthy to be accounted a member of their body; but ought to be put out from it, and his company to be avoided, as the Jews avoid that of a heathen, and Roman tax-gatherer. See *Chap. v. 46*.

(*m*) Whatsoever shall be thus wisely and solemnly determined, the sentence, whether of forgiveness on the one hand, or of punishment on the other, will be approved and ratified in heaven. Observe, that the same power of binding and loosing which was granted to St. Peter, *Chap. xvi. 19.* is here vested in the body of the church assembled together to enforce order and discipline, and to decide disputes in worldly matters among Christians, according to St. Paul's injunction, *1 Cor. vi. 1, 4.* whilst the civil magistrates were enemies to christianity.

(*n*) For God is always ready to grant the prayers of a very small number of his servants: how much more then in a case of this importance?

(*o*) Our forgiveness of each other must be unlimited, both as to the number and the nature of the injuries done; and the mercy which we desire at the hands of God, is the rule and example we must follow.

24 servants. And when he had begun to reckon, one
 was brought unto him which owed him ten thousand
 25 talents (*p*). But forasmuch as he had not to pay, his
 lord commanded him to be sold, and his wife and
 children (*q*), and all that he had, and payment to be
 26 made. The servant therefore fell down, and worship-
 ped him, saying, Lord have patience with me, and
 27 will pay thee all. Then the lord of that servant was
 moved with compassion, and loosed him, and forgave
 28 him the debt. But the same servant went out, and
 found one of his fellow-servants, which owed him an
 hundred pence (*r*): and he laid hands on him, and took
him by the throat, saying, Pay me that thou owest.
 29 And his fellow-servant fell down at his feet, and be-
 sought him, saying, Have patience with me, and
 30 will pay thee all. And he would not: but went and
 31 cast him into prison, till he should pay the debt. So
 when his fellow-servants saw what was done, they
 were very sorry, and came and told unto their lord
 32 all that was done. Then his lord, after that he had
 called him, said unto him, O thou wicked servant,
 I forgave thee all that debt, because thou desiredst me:
 33 Shouldest not thou also have had compassion on thy
 34 fellow-servant, even as I had pity on thee? And his
 lord was wroth, and delivered him to the torment-

(*p*) The value of a talent is about 187*l.* 10*s.* English money. Our Lord states the servant's debt at this vast sum, to shew the infinite mercy of God, who is ready to forgive the greatest offence upon true repentance.

(*q*) Among the Jews the creditor had this power over an insolvent debtor. See 2 *Kings* iv. 1.

(*r*) The Roman penny was about 7½*d.* English; and by the sum here mentioned, which is but the seven hundred thousandth part of the former debt, we may learn how infinitely less our offences against each other are, than those which we commit against God: yet he is gracious and merciful, long-suffering, and of great goodness; for his compassions fail not: whereas, we are on the contrary easily provoked, full of resentment, and revenging to the utmost the slightest offences committed by our fellow-creatures.

35 tors (*s*), till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

C H A P. XIX.

1 AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and
2 came into the coasts of Judea, beyond Jordan: And great multitudes followed him, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put
4 away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and
5 female (*a*); And said, For this cause shall a man leave father and mother, and shall cleave to his wife:
6 and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore
7 God hath joined together, let no man put asunder. They say unto him, Why did Moses then command
8 to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness
9 of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto
10 you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery (*b*).

10 His

(*s*) To be imprisoned and punished with the utmost severity.

(*a*) One male and one female, and joined them together as man and wife. This union then has the sanction of God, which cannot be dissolved but for the guilt of the parties.

(*b*) The ceremony and form of a subsequent marriage, whilst the former is subsisting, cannot release either man or woman from their

VOWS:

10 His disciples say unto him, If the case of the man
11 be so with *his* wife, it is not good to marry (c). But
he said unto them, All men cannot receive this
12 saying, save *they* to whom it is given (d). For there
are some eunuchs, which were so born from *their* mo-
ther's womb; and there are some eunuchs, which
were made eunuchs of men: and there be eunuchs,
which have made themselves eunuchs for the king-
dom of heaven's sake (e). He that is able to receive
it, let him receive *it*.

13 Then were there brought unto him little children,
that he should put *his* hands on them, and pray (f).
14 and the disciples rebuked them. But Jesus said, Suf-
fer little children, and forbid them not to come unto
15 me: for of such is the kingdom of heaven (g). And
he laid *his* hands on them, and departed thence.

16 And behold, one came and said unto him, Good
master, what good thing shall I do that I may have
17 eternal life? And he said unto him, Why callest

vows: therefore for such as are already married to others, to co-
habit together, though under the name of husband and wife, is adul-
tery. See *Rom. vii. 3.* Herod's marriage with Herodias, *Mark vi.*
17. and Felix's marriage with Drusilla, *Acts xxiv. 25.* though pre-
bably solemnized in the usual form, yet were of this kind, and their
cohabiting together was not the less sinful.

(c) This was said by the disciples, not in public, but when they
were come into the house. *Mark x. 10.*

(d) Notwithstanding all the hazards and inconveniencies which
you may think belong to matrimony, every one cannot enjoy a single
life: such continence being the special gift of God. *1 Cor. vii.*
Can the church of Rome then have any right to bind monks and
nuns, and all their clergy, by vows not to marry, when probably
many cannot abstain without sin?

(e) That is, they abstained from matrimony that they might be free
to embrace christianity, which at that time exposed them who pro-
fessed it to such difficulties and dangers, as the cares of a family
might have discouraged them from undergoing.

(f) Pray for them and bless them. *Mark x. 16.*

(g) The kingdom of the gospel consists of such subjects. *Chap.*
xviii. 4.

thou me good? *there is none good but one, that is*
 God (*h*): but if thou wilt enter into life, keep the
 18 commandments. He saith unto him, Which? Je-
 sus said, Thou shalt do no murder, Thou shalt not
 commit adultery, Thou shalt not steal, Thou shalt
 19 not bear false witness, Honour thy father and
 thy mother: and, Thou shalt love thy neigh-
 20 bour as thy self. The young man saith unto him,
 All these things have I kept from my youth
 21 up (*i*): what lack I yet? Jesus said unto him,
 If thou wilt be perfect, go *and* sell that thou hast,
 and give to the poor, and thou shalt have treasure in
 22 heaven: and come *and* follow me. But when the
 young man heard that saying, he went away sorrow-
 ful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say
 unto you, that a rich man shall hardly enter into the
 24 kingdom of heaven (*k*). And again I say unto you,
 It is easier for a camel to go through the eye of a

(*h*) The title you have given me, if you desire it to be under-
 stood in its true and full import, implies your belief, that I am
 come from God; for he alone is the author and source of all good.

(*i*) He had kept the commandments in the way the Jews usually
 did, according to the letter, but not as Christ required, in a liberal
 and enlarged sense, *Chap. vii. 28*. The love of riches was the dar-
 ling passion of his heart, and he took not due care to subdue or re-
 gulate it. It is to this particular case that our Lord's admonition
 is directed; and it is therefore to be understood, not as a precept
 of perfection to Christians to embrace a state of voluntary poverty,
 but as a command to all to part with riches, as we must with what-
 ever is dear to us, when we are tempted to do any thing contrary to
 our duty. See *Chap. v. 29*. Note.

(*k*) Here again we must remember, that to enter into the kingdom
 of heaven is to become a Christian, which they who had great pos-
 sessions were unwilling to do, on account of the losses they might
 sustain by persecution. But the everlasting kingdom of glory here-
 after is equally open to all true disciples of Christ, rich, or poor;
 for, it is not the condition we are placed in here, whether it be
 high or low, but the use we make of it, that will determine our
 condition in the life to come.

needle,

needle, than for a rich man to enter into the kingdom
 25 of God. When his disciples heard *it*, they were
 exceedingly amazed, saying, Who then can be
 26 saved (*l*)? But Jesus beheld them, and said unto
 them, With men this is impossible, but with God all
 things are possible (*m*).

27 Then answered Peter, and said unto him, Behold
 we have forsaken all, and followed thee; what shall
 28 we have therefore? And Jesus said unto them, Verily
 I say unto you, that ye which have followed me
 in the regeneration, when the Son of man shall sit
 in the throne of his glory, ye also shall sit upon
 twelve thrones, judging the twelve tribes of Israel.
 29 And every one that hath forsaken houses, or brethren,
 or sisters, or father, or mother, or wife, or children,
 or lands, for my name's sake, shall receive an hundred
 30 fold (*n*), and shall inherit everlasting life. But
 many *that are first*, shall be last; and the last *shall be*
 first (*o*).

C H A P. XX.

1 **F**OR the kingdom of heaven is like unto a man
 that is an householder, which went out early in
 the morning to hire labourers into his vineyard (*a*).

(*l*) If the rich and great do not become Christians, how then
 can the gospel be established?

(*m*) In the ordinary course of things it may seem to be impos-
 sible: but God is nevertheless able to accomplish his own purposes
 even by the most improbable and unexpected means.

(*n*) In the peace, comfort, and joy, of his own mind, which are
 infinitely more valuable than all worldly goods; and he shall more-
 over be entitled to an eternal inheritance in heaven.

(*o*) But presume not on this as an unconditional distinction; for
 the honours and rewards of Christianity depend on the real excel-
 lency of your lives; eminent as you are, you may fall off; and
 you do, they who are now inferior, will be preferred before you
 in proportion as they excel you in obedience.

(*a*) By this parable the Jews were taught, that the Gentiles were
 equally beloved by God with themselves, and though not admitted

2 And when he had agreed with the labourers for a
 3 penny a day, he sent them into his vineyard. And
 he went out about the third hour, and saw others
 4 standing idle in the market-place, And said unto
 them, Go ye also into the vineyard, and whatsoever
 is right, I will give you. And they went their way.
 5 Again he went out about the sixth and ninth hour,
 6 and did likewise. And about the eleventh hour (*b*)
 he went out, and found others standing idle, and
 saith unto them, Why stand ye here all the day idle?
 7 They say unto him, Because no man hath hired us.
 He saith unto them, Go ye also into the vineyard,
 8 and whatsoever is right, *that* shall ye receive. So
 when even was come, the lord of the vineyard saith
 unto his steward, Call the labourers, and give
 them *their* hire, beginning from the last unto the
 9 first. And when they came that *were hired* about
 the eleventh hour, they received every man a penny.
 10 But when the first came, they supposed that they
 should have received more; and they likewise re-
 11 ceived every man a penny. And when they had re-
 ceived *it*, they murmured against the good man of the
 12 house, Saying, these last have wrought but one
 hour, and thou hast made them equal unto us,
 which have borne the burden and heat of the day.
 13 But he answered one of them, and said, Friend, I do
 thee no wrong: didst not thou agree with me for a
 14 penny? Take *that* thine is, and go thy way: I
 15 will give unto this last, even as unto thee. Is it not
 lawful for me to do what I will with mine own? is

into covenant so early, yet if they made a better use of that benefit,
 would be preferred before them. But no conclusion can be drawn
 from this parable in favour of a death-bed repentance; the plain de-
 sign of it being, on the contrary, to shew the necessity of care and
 diligence, if we expect the favour of God.

(*b*) The Jews divided the day from sun-rise to sun-set into twelve
 hours, *John xi. 9*. The eleventh hour then was the last hour of
 the day before the sun went down.

- 16 thine eye evil, because I am good (c)? So the last shall be first, and the first last: for many be called, but few chosen.
- 17 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them
- 18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death (d), and shall deliver him to the Gentiles to mock, and to scourge, and to crucify, him: and the third day he shall rise again.
- 20 Then came to him the mother of Zebedee's children, with her sons (e), worshipping him, and desiring a certain thing of him. And he said unto her
- 21 What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right-hand, and the other on thy left, in thy kingdom (f).
- 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup (g) that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
- 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism

(c) Do you look with anger and resentment on me, and with envy and malice on your fellow-labourers, because of my goodness to them? What a wretched disposition is this! let us enjoy our own lot with content, and adore God for his bounty, on whomsoever he is pleased to bestow it. Riches and all good things come from him, and shall we take upon us to direct him in the disposal of them?

(d) We are going to Jerusalem, and it is therefore proper that I should forewarn you what is to happen there.

(e) It is often the foolish ambition of parents to advance the children's fortune, without thinking how to qualify them for the favour of God, on whom alone depends their happiness as well in this life as in the next.

(f) The notion that Christ's kingdom was to be a temporal one was so general, that even our Lord's disciples were under that mistake until after his resurrection.

(g) To *drink of a cup* signifies to suffer affliction, and to be *baptized*, is here used for being plunged into deep distress.

that I am baptized with (b) : but to sit on my right-hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister : And whosoever will be chief among you, let him be your servant (i). Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David (k). And the multitude rebuked them, because they should hold their peace (l) : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him.

(b) See this fulfilled, *Acts* xii. 2.

(i) By *minister* is here meant a person who voluntarily attends to the wants of others ; by a *servant*, one who is bound to do so by the duty of his station : and he is the best Christian, and highest in God's favour, who labours most to relieve the wants, and to promote the benefit, of others ; and is ready to serve them upon all occasions with condescension and humility. See *Mark* ix. 35. x. 43.

(k) To call Jesus *Son of David* was an acknowledgment that he was the Christ. See *Chap.* xxii. 42.

(l) In order that they might hold their peace.

C H A P. XXI.

- 1 **A**ND when they drew nigh unto Jerusalem, and were
 2 come to Bethphage, unto the mount of Olives
 3 then sent Jesus two disciples, Saying unto them
 4 Go into the village over against you, and straight-
 5 way ye shall find an ass tied, and a colt with her
 6 loose *them*, and bring *them* unto me. And if any
 7 man say ought unto you, ye shall say, The Lord hath
 8 need of them; and straightway he will send them.
 9 All this was done, that it might be fulfilled which
 10 was spoken by the prophet (a), saying, Tell ye the
 11 daughter of Sion, Behold, thy king cometh unto
 12 thee, meek, and sitting upon an ass, and a colt the
 13 sole of an ass. And the disciples went, and did as
 14 Jesus commanded them, And brought the ass, and
 15 the colt, and put on them their clothes, and they set
 16 *him* thereon. And a very great multitude spread
 17 their garments in the way; others cut down branches
 18 from the trees, and strawed *them* in the way.
 19 And the multitudes that went before, and that follow-
 20 ed, cried, saying, Hosanna (b) to the Son of David.
 21 blessed is he that cometh in the name of the Lord.
 22 Hosanna in the highest. And when he was come
 23 into Jerusalem, all the city was moved, saying, What
 24 is this? And the multitude said, This is Jesus the pro-
 25 phet of Nazareth of Galilee.
 26 And Jesus went into the temple of God, and cast
 27 out all them that sold and bought in the temple, and

(a) Events were so admirably disposed by the wise providence of God to fulfil his purposes, that the minutest circumstances relating to Christ were described beforehand, in order to prepare men for his reception, and to ascertain him to be the Messiah.

(b) See *Luke* xix. 40. God save the Son of David! This is an application of *Psalms* cxviii. 25, 26. which they used to sing at the Passover, and is supposed to be the hymn sung by our blessed Saviour and the apostles before he went to the garden where he was betrayed.

13 overthrew the tables of the money-changers, and
 the seats of them that sold doves, And said unto
 them, It is written, My house shall be called the
 house of prayer, but ye have made it a den of thieves.
 14 And the blind and the lame came to him in the
 15 temple, and he healed them. And when the chief
 priests and scribes saw the wonderful things that he
 did, and the children crying in the temple, and say-
 ing, Hosanna to the son of David, they were sore
 16 displeased, And said unto him, Hearest thou what
 these say? And Jesus saith unto them, Yea; have
 ye never read, Out of the mouth of babes and suck-
 lings thou hast perfected praise?

17 And he left them, and went out of the city into
 18 Bethany, and he lodged there. Now in the morn-
 19 ing as he returned into the city, he hungred. And
 when he saw a fig-tree (*c*) in the way, he came to it,
 and found nothing thereon, but leaves only, and
 said unto it, Let no fruit grow on thee henceforward
 for ever. And presently the fig-tree withered away.
 20 And when the disciples saw it, they marvelled, say-
 21 ing, How soon is the fig-tree withered away? Jesus
 answered and said unto them, Verily I say unto you,
 if ye have faith and doubt not (*d*), ye shall not only
 do this *which is done* to the fig-tree, but also if ye

(*c*) This fig-tree growing by the road-side, was probably no man's property; and if it were, being barren, no man was injured by the miracle.

This miracle is generally considered as an emblem of the rejection of the Jews, and ought to be a caution to us, not to be barren or unfruitful in the work of the Lord. Otherwise, if we have only the shew and profession of Christianity, and bring forth only leaves, without producing the fruits of it in holiness of life, we shall be devoted to destruction.

(*d*) This is a strong figurative expression, signifying that, by a firm and lively trust in God, the disciples would be enabled to work the greatest miracles in confirmation of the divine truths they were to preach, see *Chap.* xvii. 20. but no encouragement is hereby given to an enthusiastic notion of the power of faith in ordinary cases.

shall

- shall say unto this mountain, Be thou removed, and
 22 be thou cast into the sea, it shall be done. And all
 things whatsoever ye shall ask in prayer, believing, ye shall receive.
- 23 And when he was come into the temple, the
 chief priests and elders of the people came unto
 him as he was teaching, and said, By what author-
 ity doest thou these things? and who gave thee this
 24 authority? And Jesus answered and said unto them,
 I also will ask you one thing; which if ye tell me,
 I in likewise will tell you by what authority I do
 25 these things. The baptism of John, whence was it,
 from heaven, or of men? And they reasoned with
 themselves, saying, If we shall say, From heaven; he
 will say unto us, Why did ye not then believe him?
 26 But if we shall say, Of men; we fear the people; for
 27 all hold John as a prophet. And they answered Je-
 sus, and said, We cannot tell. And he said unto
 them, Neither tell I you by what authority I do these
 things.
- 28 But what think you? A certain man had two sons;
 and he came to the first, and said, Son, go work
 29 to day in my vineyard. He answered and said, I
 will not: but afterward he repented, and went.
 30 And he came to the second, and said likewise. And
 he answered and said, I go, Sir; and went not.
 31 Whether of them twain did the will of his father?
 They say unto him, The first. Jesus saith unto them,
 Verily I say unto you, that the publicans and the
 harlots (e) go into the kingdom of God before you.
 32 For John came unto you in the way of righteous-
 ness, and ye believed him not: but the publicans and
 the harlots believed him. And ye, when ye had seen

(e) Even publicans and harlots, persons whom you most hate and despise, repent, and are earnest to become Christians, xix. 23. and are your guides, as it were, to shew you the way; but you obstinately set yourselves against the gracious terms of the gospel.

it, repented not afterward, that ye might believe him.

- 33 Hear another parable : There was a certain householder (*f*) which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and
 34 went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
 35 And the husbandmen took his servants, and beat one,
 36 and killed another, and stoned another. Again, he sent other servants, more than the first : and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my
 37 son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.
 38 And they caught *him*, and cast him out of the vine-
 39 yard, and slew *him*. When the Lord therefore of the vineyard cometh, what will he do unto those
 40 husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing,
 41 and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from

(*f*) The owner of the vineyard is God ; the husbandmen are the Jews, his chosen, peculiar, people ; the servants were the prophets, who were sent to warn them to give the fruits of a holy and good life. But instead of amending by their admonitions, they put them to death. Thus they did likewise by the Son of God himself. The Jews then being no longer worthy of the divine grace, which they thus abused, the vineyard was given to others ; i. e. the gospel was preached to other nations, whereby we have been called out of darkness unto his marvellous light. Let us then take care to walk as children of light, in all holiness and virtue ; for in proportion to the means of grace will be our account at the last day.

E

you,

- you (*g*), and given to a nation bringing forth the fruit thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder (*b*). And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

C H A P. XXII.

- 1 **A**ND Jesus answered and spake unto them again in
2 parables, and said, The kingdom of heaven is
3 like unto a certain king, which made a marriage
4 for his son, And sent forth his servants to call them
5 that were bidden to the wedding: and they would
6 not come. Again he sent forth other servants, saying,
7 Tell them which are bidden, Behold, I have prepared
8 my dinner: my oxen and my fatlings are killed, and
9 all things are ready: come unto the marriage.
10 But they made light of it, and went their ways,
11 one to his farm, another to his merchandise.
12 And the remnant took his servants, and entreated
13 them spitefully, and slew them. But when the king
14 heard thereof, he was wroth: and he sent forth his
15 armies, and destroyed those murderers, and burnt
16 their city. Then saith he to his servants, The wedding
17 is ready, but they which were bidden were not.

(*g*) You will lose the benefit of the gospel revelation.

(*h*) Christ proceeds to speak of himself under a figure by which he is often described in Scripture, the rock on which the church is built, and the stone which crowns the building, the stone elect and precious, 1 Pet. ii. 6. the stone cut out without hands, which bore the great image, and filled the whole earth. Dan. ii. 34. The meaning of the passage is this; that whosoever shall oppose Christ, shall do it in vain, and to his own damage: but whosoever shall wilfully and finally reject him, upon that man the vengeance of Christ shall fall, to his utter destruction.

(*a*) A marriage feast.

9 worthy. Go ye therefore into the high-ways, and
 10 as many as ye shall find, bid to the marriage. So
 those servants went out into the *high-ways*, and gathered together all as many as they found, both bad and good: and the wedding was furnished with
 11 guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-
 12 garment (*b*). And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless (*c*). Then said the
 13 king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness (*d*):
 14 there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.
 15 Then went the Pharisees, and took counsel how
 16 they might intangle him in *his* talk. And they sent out unto him their disciples, with the Herodians (*e*), saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person
 17 of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar (*f*), or not?

(*b*) Considered in a moral and practical light, this parable should teach us the necessity of adorning the soul with all christian graces and virtues, that we may always be in a due state of preparation to approach God, in any act of religion, and also to stand before him with humble confidence at the day of judgment.

(*c*) He had no reply to make; it being the custom in the East for great men to keep a number of garments for their guests to wear on occasions of ceremony and festivity; so that it was a mark of insolence and contempt in this man, not to put on the garment that was provided for him as well as for the rest.

(*d*) Turn him out from the guest-chamber, the room where the company was entertained, a scene of joy and splendor, into a mournful place, answering in a moral sense to *Hell*, the region of darkness and punishment.

(*e*) The Pharisees were against paying tribute: but the Herodians were of king Herod's party, and asserted the Roman emperor's right to it.

(*f*) Cesar was a general title given to all the Roman emperors.

- 18 But Jesus perceived their wickedness, and said, Why
 19 tempt ye me, ye hypocrites? Shew me the tribute-
 money. And they brought unto him a penny (g).
 20 And he saith unto them, Whose is this image and
 21 superscription? (h) They say unto him, Cesar's. Then
 saith he unto them, Render therefore unto Cesar,
 the things which are Cesar's: and unto God, the
 22 things that are God's. When they had heard *these*
words, they marvelled, and left him, and went their
 way.
- 23 The same day came to him the Sadducees, which
 say that there is no resurrection, and asked him,
 24 Saying, Master, Moses said, If a man die, having
 no children, his brother shall marry his wife, and
 25 raise up seed unto his brother. Now there were
 with us seven brethren; and the first, when he had
 married a wife, deceased, and having no issue, left
 26 his wife unto his brother. Likewise the second also,
 27 and the third, unto the seventh. And last of all the
 28 woman died also. Therefore in the resurrection,
 whose wife shall she be of the seven? for they
 29 all had her. Jesus answered and said unto them,
 Ye do err, not knowing the scriptures, nor the
 30 power of God. For in the resurrection they neither
 marry, nor are given in marriage; but are as the an-
 31 gels of God in heaven. But as touching the resur-
 rection of the dead, have ye not read that which was
 32 spoken unto you by God, saying, I am the God
 of Abraham, and the God of Isaac, and the God of
 Jacob? God is not the God of the dead, but of

(g) The penny mentioned here and in other passages of the New Testament, is the Roman penny, equal in value to seven-pence half-penny English.

(h) They would not have allowed the Roman-money, which bore the name and head of the emperor, to pass current among them, if they had not been his subjects.

33 the living (i). And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them *which was* a lawyer, 35 asked him a question, tempting him, and saying, 36 Master, which *is* the great commandment in the 37 law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, 38 and with all thy mind. This *is* the first and great 39 commandment. And the second is like unto it, 40 Thou shalt love thy neighbour as thyself. On 41 these two commandments hang all the law and the prophets.

42 While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, 43 *The son of David*. He saith unto them, How then doth David in spirit call him Lord (k), saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his Son? 46 And no man was able to answer him a word (l),

(i) *To be the God* of any person or people was commonly understood by the Jews themselves to imply the being, in a peculiar manner, their benefactor. The full effect of such a promise was not received by Abraham, Isaac, and Jacob, in this life: yet *God was not ashamed to be called their God*, long after their deaths. (See *Heb. xi. 16.* and *Exod. iii. 6.*) It follows therefore, that they are not wholly dead, but *living*, to enjoy in due time the completion of God's promises: *for all live unto him*; (as *St. Luke* adds, *xx. 38.*) though dead to us, they are alive unto God, in whose hands they are, reserved for the great day of reward.

(k) Our blessed Saviour was in his human nature descended from David; but in a spiritual sense, and in his divine nature, he was his Lord; as David confesseth. *Psal. cx. 1.*

(l) In their answer they must either have contradicted this declaration of David, or else, they must have condemned themselves for their unbelief.

neither durst any man (from that day forth) ask him any more questions.

C H A P. XXIII.

- 1 **T**HEN spake Jesus to the multitude, and to his
 2 disciples, Saying, The scribes and Pharisees sit
 3 in Moses' (a) seat. All therefore whatsoever they bid
 you observe, *that* observe (b) and do; but do not
 4 ye after their works: for they say, and do not. For
 they bind heavy burdens, and grievous to be borne,
 and lay *them* on men's shoulders, but they themselves
 will not move them with one of their fingers (c).
 5 But all their works they do, for to be seen of men:
 they make broad their (d) phylacteries, and enlarge
 6 the borders of their garments, And love the up-
 permost rooms at feasts, and the chief seats in the
 7 synagogues, And greetings in the markets, and to
 8 be called of men Rabbi, Rabbi (e). But be not ye
 called Rabbi: for one is your Master (f), *even*
 9 Christ, and all ye are brethren. And call no man

(a) They profess to teach and expound the law of Moses.

(b) Whatsoever they bid you observe, agreeably to the law of Moses, that observe and do. But imitate them not in their practice; which is all for shew, and not from a true principle of religion.

(c) They keep the people in slavish subjection, and will not give the least assistance to lighten the weight of their burdens. See on the contrary the gracious invitation of Christ. Chap. xi. 28.

(d) Phylacteries were scrolls of parchment, whereon were written certain precepts of the law, which they bound upon their foreheads and arms, and used superstitiously as charms, to keep off evil spirits. The Jews were commanded to border their garments with fringes, and the Pharisees for pride and ostentation wore these very broad, which made their clothes longer than others. Mark xii. 38.

(e) Rabbi signifies Master. John i. 38.

(f) Our Saviour doth not hereby forbid the use of such titles of respect as properly belong to superior rank, or natural relation: but he forbids on the one hand to usurp an undue authority over the conscience, or, on the other, to yield an implicit obedience in matters of religion to the unauthorized dictates of men.

your

your father upon the earth. for one is your Father,
 10 which is in heaven. Neither be ye called masters :
 11 for one is your master, *even* Christ. But he that is
 12 greatest among you shall be your (*g*) servant. And
 whosoever shall exalt himself, shall be abased ; and
 he that shall humble himself, shall be exalted.

13 But wo unto you scribes and Pharisees, hypo-
 crites ; for ye shut up the kingdom of heaven
 against men (*b*) : for ye neither go in yourselves,
 neither suffer ye them that are entering to go in.

14 Wo unto you scribes and Pharisees, hypocrites ;
 for ye devour widow's houses, and for a pretence
 make long prayers : therefore ye shall receive the

15 greater damnation. Wo unto you scribes and Pha-
 risees, hypocrites ; for ye compass sea and land to
 make one (*i*) proselyte, and when he is made, ye
 make him two-fold more the child of hell than

16 yourselves. Wo unto you, ye blind guides (*k*),
 which say, Whosoever shall swear by the temple,
 it is nothing : but whosoever shall swear by the

17 gold of the temple, he is a debtor (*l*). Ye fools,
 and blind : for whether is greater, the gold, or the
 18 temple that sanctifieth the gold ? And whosoever

shall swear by the altar, it is nothing : but whoso-
 ever sweareth by the gift that is upon it, he is
 19 guilty (*m*). Ye fools, and blind : for whether is

greater, the gift, or the altar that sanctifieth the gift ?
 20 Whoso therefore shall swear by the altar, sweareth
 21 by it, and by all things thereon. And whoso shall

(*g*) See *Chap.* xx. 27. Note.

(*h*) By your perverse interpretation of the Prophets you endeavour to justify your own obduracy, and hinder the generality of the people from becoming Christians. *Luke* xi. 52.

(*i*) A Proselyte is a Convert, one that comes over from another religion, or sect.

(*k*) See *Chap.* v. 34.

(*l*) He is bound to keep his oath.

(*m*) He is guilty if he breaks his oath.

swear by the temple, sweareth by it, and by him that
 22 dwelleth therein. And he that shall swear by hea-
 ven, sweareth by the throne of God, and by him
 23 that sitteth thereon. Wo unto you scribes and Pha-
 risees, hypocrites; for ye pay tithe of mint and
 anise, and cummin, and have omitted the weightier
 matters of the law, judgment, mercy, and faith (*n*);
 these ought ye to have done, and not to leave the
 24 other undone. Ye blind guides, which strain at a
 25 (*o*) gnat, and swallow a camel. Wo unto you,
 scribes and Pharisees, hypocrites; for ye make
 clean the outside of the cup and of the platter,
 but within they are full of extortion and excess.
 26 Thou blind Pharisee, cleanse first that *which is*
 within the cup and platter (*p*), that the outside of
 27 them may be clean also. Wo unto you scribes
 and Pharisees, hypocrites; for ye are like unto
 whited sepulchres (*q*), which indeed appear beautiful
 outward, but are within full of dead men's bones,
 28 and of all uncleanness. Even so ye also outward-
 ly appear righteous unto men, but within ye are
 29 full of hypocrisy and iniquity. Wo unto you
 scribes and Pharisees, hypocrites; because ye build
 the tombs of the prophets, and garnish the sepul-
 30 chres of the righteous, And say, If we had been

(*n*) Justice, Mercy, and Fidelity. These are the great duties of
 life, which you ought to have been principally and particularly
 careful about, though without neglecting the smallest articles of duty
 required by the law of God.

(*o*) Ye are superstitiously exact in small things, but negligent in
 those of the greatest importance.

(*p*) The cleansing of the heart is of infinitely greater importance.
 After all your washing, your hands will still be unclean in a moral
 sense, if you be covetous and unjust in your dealings; and the true
 way to make them clean is, to employ them in works of charity and
 compassion.

(*q*) To touch even the outside of a grave was a defilement. See
Num. xix. 16. It was therefore customary with the Jews to whiten
 the graves, as a mark to caution a person from approaching.

in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets (*r*).

32 Fill ye up then the measure of your fathers (*s*). Ye

33 serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them*

35 from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the tem-

36 ple and the altar (*t*). Verily I say unto you, All these

37 things shall come upon this generation. O Jerusalem,

Jerusalem, thou that killest the prophets, and stonest

them which are sent unto thee, how often would

I have gathered thy children together, even as a

hen gathereth her chickens under *her* wings, and

38 ye would not! Behold, your house is left unto you

39 desolate. For I say unto you, Ye shall not see me

henceforth, till ye shall say, Blessed is he that cometh

in the name of the Lord (*u*).

(*r*) See *Luke* xi. 48. Note.

(*s*) Ye will not be reformed, but will go on until your whole nation shall be ripe for destruction.

(*t*) Zacharias, who was slain in the outward court of the temple, is called the son of Jehoiada. 2 *Chron.* xxiv. 20. but the two names have much the same signification.

(*u*) Till ye shall be convinced, by the dreadful punishments inflicted on your nation, that I am the Messiah, whom you ought to have received with joy.

C H A P. XXIV.

- 1 **A**ND Jesus went out, and departed from the temple; and his disciples came to *him*, for to shew
 2 him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
- 3 And as he sat upon the mount of Olives (*a*), the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?
- 4 And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name (*b*), saying I am Christ: and shall deceive many.
- 5 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet (*c*).
- 6 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these
- 7 are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
- 8 And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many.
- 9 And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto

(*a*) This chapter relates principally and more immediately to the destruction of Jerusalem; which is described, however, in the most lofty terms, and by many circumstances suitable to the consummation of all things at the end of the world.

(*b*) Shall pretend to my authority, and take my title.

(*c*) The end and destruction of the Jewish state: as it is likewise to be understood verses 13, 14.

- 14 the end, the same shall be (*d*) saved. And this
 gospel of the kingdom shall be preached in all the
 world, for a witness unto all nations, and then shall
 15 the end come. When ye therefore shall see the abo-
 mination of (*e*) desolation, spoken of by Daniel the
 prophet, standing in the holy place (who so readeth,
 16 let him understand) (*f*), Then let them which be in
 17 Judea, flee into the mountains. Let him which is
 on the house-top, not come down (*g*) to take any
 18 thing out of his house: Neither let him which is
 19 in the field, return back to take his clothes. And
 wo unto them that are with child, and to them that
 20 give suck in those days. But pray ye that your
 flight be not in the winter, neither on the sabbath-
 21 day (*h*): For then shall be great tribulation, such as
 was not since the beginning of the world to this
 22 time, no, nor ever shall be. And except those
 days should be shortened, there should no flesh
 be saved: but for the elect's sake those days shall be
 23 shortened (*i*). Then if any man shall say unto you,
 24 Lo, here *is* Christ, or there: believe it not. For
 there shall arise false Christs, and false prophets, and

(*d*) Shall escape, and be saved from the common destruction.
Acts ii. 21.

(*e*) The standards and ensigns of the Roman army, in which
 were statues of the heathen Gods, and of the Cæsars.

(*f*) Our blessed Lord exhorts the people of his time to consider
 well the import of that passage of the Gospel, which foretells the
 pollution and destruction of the temple.

(*g*) Let no consideration whatever hinder his making haste to es-
 cape by the shortest way possible; that is, by the stairs on the out-
 side, by which they could go up to the roof, or down from it, with-
 out going through the house. *Chap.* x. 27: See *Mark* ii. 4.

(*h*) Journeying would be more difficult in the winter; and if on
 the sabbath-day, might provoke the superstitious Jews to hinder them.

(*i*) For the sake of the true believers, who endure to the end,
Ver. 13. the time shall be short; otherwise none could escape.
 See *Luke* xxi. 18.

- shall shew great signs and wonders, infomuch that
 (if *it were* possible) they shall deceive the very elect.
 25 Behold, I have told you before. Wherefore, if they
 26 shall say unto you, Behold he is in the desert, go not
 forth: behold, *he is* in the secret chambers, believe
 27 *it* not. For as the lightning cometh out of the east,
 and shineth even unto the west: so shall also the
 28 coming of the Son of man be (*k*). For wheresoever
 the carcase is, there will the eagles (*l*) be gathered
 together.
 29 Immediately after the tribulation of those days
 shall the sun be darkened, and the moon shall not
 give her light, and the stars shall fall from heaven,
 and the powers of the heavens shall be (*m*) shaken.
 30 And then shall appear the sign of the Son of man
 in heaven: and then shall all the tribes of the earth
 mourn, and they shall see the Son of man coming
 in the clouds of heaven, with power and great glory.
 31 And he shall send his angels with a great sound of a
 trumpet, and they shall gather together his elect
 from the four winds, from one end of heaven to the
 32 other.* Now learn a parable of the fig-tree: When
 his branch is yet tender, and putteth forth leaves,
 33 ye know that summer *is* nigh: So likewise ye,
 when ye shall see all these things, know that it is
 34 near, *even* at the doors. Verily I say unto you,
 This generation shall not pass, till all these things be
 35 fulfilled. Heaven and earth shall pass away, but my
 words shall not pass away (*n*).

(*k*) See *Luke* xvii. 24. Note.

(*l*) As you know by the resort of ravenous birds that a dead carcase is near the place, so you may judge by the approach of the Roman army (the standard of which was an eagle,) that the destruction of Jerusalem is near at hand.

(*m*) There shall be a general and great convulsion and disorder in the Jewish state. See this described in plain language *Luke* xxi. 23, 24.

(*n*) See *Luke* xxi. 32. Note.

36 But of that day and hour knoweth no man, no,
 not the angels of heaven, but my Father only.
 37 But as the days of Noe *were*, so shall also the com-
 38 ing of the Son of man be. For as in the days that
 were before the flood, they were eating and drink-
 ing, marrying and giving in marriage, until the
 39 day that Noe entered into the ark, And knew
 not until the flood came and took them all away;
 so shall also the coming of the Son of man be.
 40 Then shall two be in the field, the one shall be
 41 taken, and the other left. Two *women shall be*
 grinding at the mill, the one shall be taken, and the
 other left.
 42 Watch therefore, for ye know not what hour
 43 your Lord doth come. But know this, that if the
 good man of the house had known in what watch
 the thief would come, he would have watched,
 and would not have suffered his house to be broken
 44 up. Therefore be ye also ready: for in such an
 hour as you think not, the Son of man cometh.
 45 Who then is a faithful and wise servant, whom his
 Lord hath made ruler over his household, to give
 46 them meat in due season? Blessed is that servant,
 whom his Lord when he cometh, shall find so
 47 doing. Verily I say unto you, that he shall make
 48 him ruler over all his goods. But and if that evil
 servant shall say in his heart, My Lord delayeth his
 49 coming, And shall begin to smite *his* fellow-ser-
 vants, and to eat and drink with the drunken:
 50 The Lord of that servant shall come in a day
 when he looketh not for him, and in an hour that
 51 he is not aware of; And shall cut him asunder (*o*),
 and appoint *him* his portion with the hypocrites:
 there shall be weeping and gnashing of teeth.

(*o*) And shall cut him off from serving in his presence, and send
 him to be punished, as all wicked and unfaithful servants shall be,
 in a place of misery and torment.

C H A P. XXV.

1 **T**HEN shall the kingdom of heaven be likened unto
 2 ten virgins, which took their lamps, and went
 3 forth to meet the bridegroom (a). And five of
 4 them were wise, and five were foolish. They that
 5 were foolish took their lamps, and took no oil with
 6 them: But the wise took oil in their vessels with their
 7 lamps. While the bridegroom tarried, they all
 8 slumbered and slept. And at midnight there was
 9 a cry made, Behold, the bridegroom cometh, go
 10 ye out to meet him. Then all those virgins arose,
 11 and trimmed their lamps. And the foolish said unto
 12 the wise, Give us of your oil, for our lamps are
 13 gone out. But the wise answered, saying, *Not so;*
 14 lest there be not enough for us and (b) you: but go
 15 ye rather to them that sell, and buy for yourselves.

(a) This parable alludes to the ceremony used in Jewish marriages, at bringing home the bride by night; when the virgins who attended her, went out to meet the bridegroom with lamps to give them light in the way.

(b) Quite contrary to this is the Romish doctrine of supererogation, or transferring the merits of one person to supply the defects of another; as if it were possible for any to do more than their duty; whereas when we have done all we can, we are but unprofitable servants, *Luke xvii. 10.* and instead of supposing that we have enough of merit to lend to others, we ought to take care that we fall not short ourselves. This is all that is intended by the parable. The circumstance of buying and selling is introduced for carrying on the literal story; but is utterly inconsistent with a moral and spiritual application. Religion and merit are personal things, depending entirely on the state of a man's own soul, and not on the supposed goodness and worth of any other person whatever, whether living or departed. Be not persuaded then to lean on such a broken reed; but consider the necessity of preparing yourselves for your Lord's coming, by the sincerity and perseverance of your own humble endeavours; trusting only for a supply of your deficiency in his infinite merits, who will graciously open the door, and receive you into the joy of your Lord.

10 And while they went to buy, the bridegroom
 11 came, and they that were ready went in with him
 12 to the marriage, and the door was shut (c). After-
 13 wards came also the other virgins, saying, Lord,
 14 Lord, open to us. But he answered and said,
 15 Verily I say unto you, I know you not. Watch
 16 therefore, for ye know neither the day nor the
 17 hour, wherein the Son of man cometh.

18 For *the kingdom of heaven is* as a man travelling
 19 into a far country, who called his own servants, and
 20 delivered unto them his goods (d): And unto one
 21 he gave five talents, to another two, and to another
 22 one, to every man according to his several ability,
 23 and straightway took his journey. Then he that
 24 had received the five talents, went and traded with
 25 the same, and made *them* other five talents. And
 26 likewise he that *had received* two, he also gained
 27 other two. But he that had received one, went and
 28 digged in the earth, and hid his lord's money. After
 29 a long time, the lord of those servants cometh, and
 30 reckoneth with them. And so he that had received
 31 five talents, came and brought other five talents,
 32 saying, Lord, thou deliveredst unto me five talents:
 33 behold, I have gained beside them five talents more.
 34 His lord said unto him, Well done, thou good and
 35 faithful servant; thou hast been faithful over a few
 36 things, I will make thee ruler over many things:
 37 enter thou into the joy of thy lord. He also that
 38 had received two talents, came and said, Lord,

(c) Observe the fatal effects of putting off the necessary preparation for meeting our Judge. We ought to be ready whenever he shall be pleased to come. When that time will be, it is not in our power to know.

(d) Whatever talents any man possesseth, whether many or few, they are intrusted to him by God, who expects a proportionable improvement to be made of them; and according to the improvement will be the reward.

thou

- thou deliveredst unto me two talents: behold, I have
 23 gained two other talents besides them. His lord said
 unto him, Well done, good and faithful servant;
 thou hast been faithful over a few things, I will
 make thee ruler over many things: enter thou into
 24 the joy of thy Lord. Then he which had received
 the one talent, came and said, Lord, I knew thee that
 thou art an hard man (*e*), reaping where thou hast
 not sown, and gathering where thou hast not straw-
 25 ed: And I was afraid, and went and hid thy talent
 26 in the earth: lo, there thou hast *that is* thine. His
 lord answered and said unto him, Thou wicked and
 slothful servant, thou knewest that I reap where I
 sowed not, and gather where I have not strawed:
 27 Thou oughtest therefore to have put my money to
 the exchangers, and then at my coming I should
 28 have received mine own with usury (*f*). Take
 therefore the talent from him, and give it unto him
 29 which hath ten talents. For unto every one that
 hath shall be given, and he shall have (*g*) abun-
 dance: but from him that hath not shall be taken
 30 away, even that which he hath. And cast ye the
 unprofitable servant into outer darkness: there shall
 be weeping and gnashing of teeth.
 31 When the Son of man shall come in his glory,
 and all the holy angels with him, then shall he sit
 32 upon the throne of his glory. And before him shall
 be gathered all nations; and he shall separate them

(*e*) This is a groundless and false pretence. God requires no more of us than he has given us power to perform. But certainly, the stricter we imagine him to be, the more careful we ought to be in improving the talent he has committed to our trust.

(*f*) With interest.

(*g*) Every one that makes a right use of divine grace shall be still farther assisted. On the contrary, he that neglects the grace that is given him to profit withal, not only loseth all the benefit he might have made of it in this world, but shall suffer most grievous punishment in the next.

one from another, as a shepherd divideth his sheep
from the goats: And he shall set the sheep on his
right hand, but the goats on the left. Then shall
the King say unto them on his right hand, Come,
ye blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world.
For I was an hungred, and ye gave me meat: I
was thirsty, and ye gave me drink: I was a stran-
ger, and ye took me in: Naked, and ye clothed
me: I was sick, and ye visited me: I was in prison,
and ye came unto me. Then shall the righteous
answer him, saying, Lord, when saw we thee an
hungred, and fed *thee*? or thirsty, and gave *thee*
drink? When saw we thee a stranger, and took
thee in? or naked, and clothed *thee*? Or when
saw we thee sick, or in prison, and came unto thee?
And the King shall answer, and say unto them,
Verily I say unto you, in as much as ye have done
it unto one of the least of these my brethren, ye
have done *it* unto me. Then shall he say also unto
them on the left hand, Depart from me, ye cursed,
into everlasting fire, prepared for the devil and his
angels. For I was an hungred, and ye gave me
no meat: I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in: naked,
and ye clothed me not: sick, and in prison, and ye
visited me not. Then shall they also answer him,
saying, Lord, when saw we thee an hungred, or
athirst, or a stranger, or naked, or sick, or in pri-
son, and did not minister unto thee? Then shall
he answer them, saying, Verily I say unto you, in
as much as ye did *it* not to one of the least of these,
ye did *it* not to me. And these shall go away into
everlasting punishment; but the righteous into life
eternal.

C H A P. XXVI.

- 1 **A**ND it came to pass, when Jesus had finished
 2 all these sayings, he said unto his disciples, Ye
 know that after two (a) days is *the feast of the pass-*
ver, and the Son of man is betrayed to be crucified.
 3 Then assembled together the chief priests, and the
 scribes, and the elders of the people, unto the pa-
 lace of the high-priest, who was called Caiaphas.
 4 And consulted that they might take Jesus by subtil-
 5 ty, and kill *him*. But they said, Not on the feast-
 day (b), lest there be an uproar among the people.
 6 Now when Jesus was in Bethany, in the house
 7 of Simon the leper, There came unto him a wo-
 man having an alabaster box of very precious (c)
 ointment, and poured *it* on his head, as he sat at
 8 *meat* (d). But when his disciples saw *it*, they had
 indignation, saying, To what purpose *is* this waste?
 9 For this ointment might have been sold for much
 10 and given to the poor. When Jesus understood *it*,
 he said unto them, Why trouble ye the woman?

(a) *After two days*, in the Jewish phrase, means the same as the second day, that is, the day following. In like manner, *after three days* signifies the third day. Chap. xiii. 40.

(b) On Judas's offer, they changed their design, and Jesus being apprehended in the night in the absence of the multitude, no tumult ensued; divine providence so directing the time of his death, as to shew the more plainly, that he was the very paschal lamb that was slain for the sins of the world.

(c) This ointment was probably a perfumed oil, much used in hot countries. See *Mark* xiv. 3.

(d) This fact is likewise related, *Mark* xiv. 3. *John* xii. 3. The anointing related by St. Luke differs from this in several essential circumstances, viz. of place and person; and was followed by quite different reflections upon it. See *Luke* vii. 37. Note. Simon, who had been a leper, is here called by that addition, probably because he was cured by Christ, and to distinguish him from the other Simon in St. Luke. See Note on *Luke* vi. 16.

11 for she hath wrought a good work upon me. For
 12 ye have the poor always with you, but me ye have
 13 not always. For in that she hath poured this ointment on my body, she did *it* for my burial (*e*). Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot,
 15 went unto the chief priests, And said *unto them*,
 16 What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the
 18 passover (*f*)? And he said, Go into the city to such a man, and say unto him (*g*), The master saith, My time is at hand, I will keep the passover at thy
 19 house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the
 20 passover. Now when the even was come, he sat
 21 down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall
 22 betray me. And they were exceeding sorrowful, and began every one of them to say unto him,
 23 Lord, is it I? And he answered and said (*h*), He that dippeth his hand with me in the dish, the same

(*e*) Why do you blame the woman? surely, this expence is as well bestowed on me whilst I am alive, as in preparing my dead body for burial; on which occasion you know it is the constant custom to use costly spices and perfumes. *John* xix. 39, 40.

(*f*) It was customary for the inhabitants of Jerusalem to provide rooms for strangers to celebrate the passover in.

(*g*) The form of the message seems to intimate that this person was himself a disciple.

(*h*) In private to St. John, *John* xiii. 26.

- 24 shall betray me. The Son of man goeth (*i*) as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born. Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him (*k*), Thou hast said.
- 26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat (*l*); this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's (*m*) kingdom. And when they had sung an

(*i*) The Son of man is about to depart out of this world in the manner the Scriptures have foretold.

(*k*) Yes; thou art the person whom I mean. These words were spoken to Judas apart. He then said in the hearing of all, *What thou doest do quickly*, John xiii. 27. intimating that he was prepared for the suffering, which he knew Judas was contriving to bring upon him. Observe on one hand, the divine foreknowledge of Christ in discovering the designs of the heart; and on the other hand the deceitfulness of sin, which drives men to their destruction, notwithstanding the plainest warning.

(*l*) *This is my body* and *my blood* is a figurative expression, and must be understood to mean the representation, or sign, of them, in the same sense as the lamb is called the Passover, *Exod* xii. 11. The bread could not be Christ's natural body, whilst he was alive; for, it was his body that performed the action of breaking and giving the bread: nor could the wine in the cup be his blood; for, that was still flowing in his veins. They who hold the doctrine of Transubstantiation must therefore confess, that no change was made in the substance of the bread or the wine when the words were pronounced by our Saviour. And how can we suppose the words to be more powerful from the mouth of a priest, than when spoken by our blessed Lord himself? See *Mark* xiv. 22. Note.

(*m*) When my Father shall have established the kingdom of the gospel by my resurrection; after which I will eat and drink with you as I used to do. He accordingly did so, forty days, until his ascension. *Luke* xxii. 16, 18.

hymn,

hymn, they went out into the mount of Olives.
 31 Then saith Jesus unto them, All ye shall be offend-
 ed because of me this night : for it is written, I will
 smite the shepherd, and the sheep of the flock shall
 32 be scattered abroad. But after I am risen again,
 33 I will go before you into Galilee. Peter answered
 and said unto him, Though all men shall be offend-
 ed because of thee, yet will I never be offended.
 34 Jesus said unto him, Verily I say unto thee, that
 this night before the cock crow (*n*), thou shalt deny me
 thrice. Peter said unto him, Though I should die
 35 with thee, yet will I not deny (*o*) thee. Likewise
 also said all the disciples.

36 Then cometh Jesus with them unto a place call-
 ed Gethsemane, and saith unto the disciples, Sit ye
 37 ye here, while I go and pray yonder. And he took
 with him Peter, and the two sons of Zebedee, and
 38 began to be sorrowful, and very heavy. Then saith
 he unto them, My soul is exceeding sorrowful,
 even unto death : tarry ye here, and watch with
 39 me. And he went a little further, and fell on his
 face, and prayed, saying, O my Father, if it be
 possible (*p*), let this cup pass from me : nevertheless,
 40 Not as I will, but as thou wilt. And he cometh
 unto the disciples, and findeth them asleep, and
 saith unto Peter, What, could ye not watch with
 41 me one hour ? Watch and pray, that ye enter not
 into (*q*) temptation : the spirit indeed is willing, but
 42 the flesh is weak. He went away again the second

(*n*) See *Mark* xiv. Note.

(*o*) From this confidence of St. Peter, and what followed when
 he was put to the trial, let him that thinketh he standeth take heed lest
 he fall, 1 Cor. x. 12.

(*p*) See *Chap.* xx. 22.

(*q*) Trust not to the goodness of your intention only ; but be per-
 petually on your guard, and pray for the divine assistance, lest the
 hour of temptation prove too strong for your frailty and infirmity.
Luke v. 11.

time,

time, and prayed, saying, O my Father, if this
 cup may not pass away from me, except I drink it,
 43 thy will be done. And he came and found them
 44 asleep again: for their eyes were heavy. And he
 left them, and went away again, and prayed the
 45 third time, saying the same words. Then cometh
 he to his disciples, and saith unto them (*r*), Sleep
 on now, and take your rest; behold the hour is at
 hand, and the Son of man is betrayed into the
 46 hands of sinners. Rise, let us be going: behold, he
 is at hand that doth betray me.
 47 And while ye yet spake, lo, Judas, one of the
 twelve came, and with him a great multitude with
 swords and staves from the chief priests and elders
 48 of the people. Now he that betrayed him, gave
 them a sign, saying, Whomsoever I shall kiss, that
 49 same is he, hold him fast. And forthwith he came
 to Jesus, and said, Hail master; and (*s*) kissed him.
 50 And Jesus said unto him, Friend, wherefore art
 thou (*t*) come? Then came they and laid hands on
 51 Jesus, and took him. And behold, one of them
 which were with Jesus, stretched out his hand
 and drew his sword, and struck a servant of the high
 52 priest's, and smote off his ear. Then said Jesus
 unto him, put up again thy sword into his place:
 for all they that take the sword, shall perish with
 53 the sword (*u*). Thinkest thou that I cannot now pray

(*r*) It is now too late to exhort you any more to watch and pray the time of trial and danger being actually at hand.

(*s*) It seems to have been the custom of the Jews for friends to kiss each other at their meeting. Our Saviour rebukes Simon the Pharisee, who was entertaining him at his house, for having neglected that civility. *Luke vii. 45.*

(*t*) Our Saviour puts this question to Judas, not that he desired a reply; but to strike the traitor with the deeper conviction of his guilt.

(*u*) Resistance will but tend to your own destruction. If I were disposed to save my life, I could have all the powers of heaven

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to my Father, and he shall presently give me more
 54 than twelve (*w*) legions of angels? But how then
 shall the scriptures be fulfilled, that thus it must be?
 55 In that same hour said Jesus to the multitudes, Are
 ye come out as against a thief, with swords and staves
 for to take me? I sat daily with you teaching in the
 56 temple, and ye laid no hold on me. But all this
 was done (*x*), that the scriptures of the prophets
 might be fulfilled. Then all the disciples forsook
 him and fled.

57 And they that had laid hold on Jesus, led *him*
 away to Caiaphas the high-priest, where the scribes
 58 and the elders were assembled. But Peter followed
 him afar off, unto the high-priest's palace, and
 went in, and sat with the servants, to see the end.
 59 Now the chief priests, and elders, and all the coun-
 cil, sought false witnesses against Jesus to put him to
 60 death, But found none: yea, though many false
 witnesses came, yet found they none. At the last
 61 came two false witnesses, And said, This *fellow*
 said, I am able to destroy the (*y*) temple of God,
 62 and to build it in three days. And the high-priest
 arose, and said unto him, Answerest thou nothing?
 63 what *is it which* these witness against thee? But
 Jesus held his peace. And the high-priest answered
 and said unto him, I (*z*) adjure thee by the living
 God that thou tell us, whether thou be the Christ the

assist me; but I willingly submit to the appointment of God, and so
 ought you likewise. *Luke xxii. 51.*

(*w*) A legion was a large body of Roman soldiers, consisting of
 several thousand men. *Mark v. 9.*

(*x*) But all these things were foreseen by the providence of God,
 and have a visible tendency to prove the truth of the prophecies con-
 cerning the death of Christ. See *Chap. i. 22.*

(*y*) See *Chap. xxvii. 40.* Note (*m*).

(*z*) To adjure, is to question upon oath; and as our Saviour, when
 examined in this manner, thought fit to answer, his example most
 certainly justifieth his followers in taking an oath, when required by
 lawful authority.

- 64 Son of God. Jesus saith unto him (*aa*), Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
- 65 Then the high-priest rent his clothes, saying, He hath spoken blasphemy (*bb*); what further need have we of witnesses? behold, now ye have heard his
- 66 blasphemy. What think ye? They answered and
- 67 said, He is guilty of (*cc*) death. Then did they spit in his face, and buffeted him, and others smote
- 68 him with the palms of their hands, Saying, Prophesy unto us, thou Christ, who is he that smote thee?
- 69 Now Peter sat without in the (*dd*) palace: and a damsel came unto him, saying, Thou also wast
- 70 with Jesus of Galilee. But he denied before them
- 71 all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid
- 72 fellow was also with Jesus of Nazareth (*ee*). And again he denied with an oath, I do not know the man.
- 73 And after a while came unto him they that stood by (*ff*) and said to Peter, Surely thou also art one of them,
- 74 for thy speech bewrayeth thee (*gg*). Then began he

(*aa*) It is true. It is as thou hast said. See *Verse 25*. And although you do not acknowledge me for the Messiah, you shall soon be convinced of my power in the manner described by *Daniel vii. 13*.

(*bb*) The charge of blasphemy brought here against our Lord was founded on his answer in the preceding verse, by which he claimed to himself the august character of the Son of man described by *Dan. vii. 13*. and used the very words of that prophet.

(*cc*) His crime subjects him by the law of Moses to the punishment of death.

(*dd*) In the common-hall appointed for the lower sort of people.

(*ee*) This was said by the maid to the company, some of whom charged him with it; upon which followed his second denial of Christ.

(*ff*) The third charge was made likewise by some of the company, and particularly (with great resentment we may be sure) by a relation of the person whose ear Peter had cut off; whereupon immediately followed his third denial. See *John xviii. 26*.

(*gg*) His accent and dialect discovered him to be a Galilean as all the apostles were.

75 to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

C H A P. XXVII.

1 **W**HEN the morning was come, all the chief priests and elders of the people took counsel
2 against Jesus to put him to death. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief
4 priests and elders, Saying, I have sinned, in that I have betrayed the innocent blood (*a*). And they said,
5 What is *that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and de-
6 parted, and went and (*b*) hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, be-
7 cause it is the price of (*c*) blood. And they took

(*a*) Judas probably did not intend the death of his master, when he sold him; for he knew there was no law of God or man by which he could be capitally condemned; or perhaps he expected that our Lord would have delivered himself out of the hands of the Jews by a miracle, as he had done more than once before, see *Luke* iv. 30. *John* viii. 59. but when he saw the fatal effect of his treason, he was urged by the horrors of his conscience to destroy himself. It is thus that sinners frequently deceive themselves; not seeing the heinousness of their guilt in its just light till it is too late.

(*b*) He hanged himself; but his end was yet more dreadful; for the rope giving way, it is supposed he fell headlong, and his belly bursting asunder, all his bowels gushed out. *Acts* i. 18.

(*c*) Their superstition and hypocrisy are exceedingly remarkable. They were afraid of dedicating the price of innocent blood to God; but they took pleasure in shedding it, without any fear of God before their eyes!

F

counsel,

counsel, and bought with them the potter's field, to
 8 bury strangers in. Wherefore that field was called,
 9 The field of blood unto this day. (Then was fulfilled that which was spoken by (d) Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom
 10 they of the children of Israel did value: And gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and
 11 the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou
 12 sayest (e). And when he was accused of the chief priests and elders, he answered nothing. Then
 13 saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered
 14 him to never a word (f), insomuch that the governor marvelled greatly. Now at that feast the governor
 15 was wont to release unto the people a prisoner, whom they would. And they had then a notable
 16 prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them,
 17 Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that
 18 for envy they had delivered him.
 19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of
 20 him. But the chief priests and elders persuaded the multitude, that they should ask Barabbas, and

(d) This passage is now found in Zechariah; but many learned men are of opinion, that the three last chapters of Zechariah were written by the prophet Jeremiah, and anciently made part of his prophecy.

(e) Thou sayest is an assent to what is said. Chap. xxvi. 25, 64.

(f) Thus was fulfilled the prophecy, that the Messiah should be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so should he not open his mouth. *Isaiah liii. 7.*

21 destroy Jesus. The governor answered and said
 unto them, Whether of the twain will ye that I
 22 release unto you? They said, Barabbas. Pilate saith
 unto them, What shall I do then with Jesus, which
 is called Christ? They all say unto him, Let him
 23 be crucified. And the governor said, Why, what
 evil hath he done? But they cried out the more,
 saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing,
 but that rather a tumult was made, he took water,
 and washed his hands before the multitude, saying,
 I am innocent of the blood of this just person: see
 25 ye to it. Then answered all the people, and said,
 His blood be on us, and on our children (g).

26 Then released he Barabbas unto them: and when
 he had scourged Jesus, he delivered him to be cru-
 27 cified. Then the soldiers of the governor took
 Jesus into the common hall, and gathered unto him
 28 the whole band of *soldiers*. And they stripped him,
 and put on him a scarlet (b) robe.

29 And when they had platted a crown of thorns,
 they put it upon his head, and a reed in his right
 hand: and they bowed the knee before him, and
 30 mocked him, saying, Hail King of the Jews. And
 they spit upon him, and took the reed, and smote
 31 him on the head. And after that they had mocked
 him, they took the robe off from him, and put his
 own raiment on him, and led him away to cru-
 32 cify him. And as they came out, they found a man
 of Cyrene, Simon by name: him they compelled to
 bear his (i) cross.

33 And

(g) Unhappy people! Their imprecation is remarkably fulfilled
 in their whole race to this day.

(h) Dressing him up as a mock king, to make sport with him.

(i) Jesus carried his cross through the city; but being exhausted
 by his agony in the garden, and afterwards by being harried and
 dragged about the whole night, besides the loss of blood and scourg-
 ing,

- 33 And when they were come into a place called
Golgotha, that is to say, a place of a skull,
34 They gave him vinegar to drink, mingled with
gall (*k*): and when he had tasted *thereof*, he would
35 not drink. And they crucified him, and parted his
garments, casting lots: that it might be fulfilled
which was spoken by the prophet, They parted
my garments among them, and upon my vesture
36 did they cast lots (*l*). And sitting down they watch-
37 ed him there: And set up over his head his accu-
sation written, THIS IS JESUS THE
38 KING OF THE JEWS. Then were
there two thieves crucified with him: one on the
right hand, and another on the left.
- 39 And they that passed by, reviled him, wagging
40 their heads, And saying, Thou that destroyest
the temple, and buildest *it* in three days (*m*), save
thyself: if thou be the Son of God, come down
41 from the cross. Likewise also the chief priests
mocking him, with the scribes and elders, said,
42 He saved others, himself he cannot save: if he be the
king of Israel, let him now come down from the
43 cross, and we will believe him. He trusted in God,

ing, he was faint and unable to bear the weight; they therefore compelled Simon to take up the hinder part of it, and carry it along with him. *Luke xxiii. 26. John xix. 17.*

(*k*) This was done by the soldiers to insult and torment him; and the wine mingled with myrrh was probably offered by his friends. *Mark xv. 23.* that mixture, being of a stupifying quality, was usually given to assuage the pain of the person crucified, and therefore always placed near the cross on such an occasion.

(*l*) This vesture, or inner garment, was curiously knit, without a seam, and therefore they would not divide it.

(*m*) Our Saviour meant not the material fabrick of the temple (*John ii. 21.*) but the frame of his bodily constitution; which though they might destroy it by putting him to death, would nevertheless be restored to life again in three days. But as he used a figurative expression, the Jews made this malicious and perverse application of it in the literal sense.

let him deliver him now, if he will have him: for
 44 he said, I am the Son of God. The thieves also
 which were crucified with him, cast the same in his
 45 teeth (*n*). Now from the sixth hour there was dark-
 46 ness over all the land unto the ninth hour (*o*). And
 about the ninth hour Jesus cried with a loud voice,
 saying, Eli, Eli, lama sabachthani? that is to say,
 My God, my God, why hast thou forsaken me (*p*)?
 47 Some of them that stood there, when they heard
 48 that, said, This man calleth for Elias. And straight-
 way one of them ran, and took a sponge, and fill-
 ed it with (*q*) vinegar, and put it on a reed, and
 49 gave him to drink. The rest said, Let be, let us
 see whether Elias will come to save him.
 50 Jesus, when he had cried again with a loud
 51 voice (*r*), yielded up the ghost. And behold, the vail
 of the temple was rent in twain, from the top to
 the bottom (*s*); and the earth did quake, and the
 52 rocks rent, And the graves were opened, and many
 53 bodies of (*t*) saints which slept, arose, And came
 out of the grave after his resurrection, and went into
 54 the holy city (*u*), and appeared unto many. Now
 when the centurion, and they that were with him,
 watching Jesus, saw the earthquake, and those

(*n*) Both at first; but afterwards one of them was converted.
 Luke xxiii. 40.

(*o*) A miraculous darkness from noon to three o'clock.

(*p*) See Mark xv. 34.

(*q*) Vinegar had been for many ages the common drink of the
 lower people in the East, (*Ruth* ii. 14.) and as it was at that time the
 drink of the Roman soldiers, a vessel of it was placed near at hand
 for their use.

(*r*) He said aloud in the hearing of the people, *Father, into thy*
hands I commend my spirit. Luke xxiii. 46.

(*s*) The vail was a kind of curtain that separated the sanctuary
 from the temple.

(*t*) Saints was then a general name for Christians, *Acts* ix. 13, 32.
 being sanctified in Christ Jesus, *1 Cor.* i. 2. and living holy lives.

(*u*) Jerusalem is called the Holy City.

- things that were done, they feared greatly, saying,
- 55 Truly (*w*) this was the Son of God. And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.
- 56 Among which was Mary Magdalene, and Mary the mother of James and Josés, and the (*x*) mother
- 57 of Zebedee's children. When the even was come, there came a rich man of Arimathea, named Joseph,
- 58 who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus (*y*): then
- 59 Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in
- 60 a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and
- 61 departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
- 62 Now the next day that followed the day of the preparation, the chief priests and Pharisees came
- 63 together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After
- 64 three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead:
- 65 so the last error shall be worse than the first (*z*). Pilate said unto them, Ye have a watch, go your way,
- 66 make *it* as sure as you can. So they went and made

(*w*) The first reflection that occurs to the centurion is, that Jesus was innocent of what he suffered for, *Luke* xxiii. 47. but afterwards considering more attentively the earthquake and other extraordinary events which followed the crucifixion, he pronounceth him to be a divine person.

(*x*) The name of the mother of Zebedee's children was Salome. *Mark* xv. 40.

(*y*) See *Mark* xv. 43.

(*z*) If the people believe this, his party will be stronger than before.

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C H A P. XXVIII.

- 1 **I**N the end of the (*a*) sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.
- 2 And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and
- 3 his raiment white as snow. And for fear of him
- 4 the keepers did shake, and became as dead men.
- 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which
- 6 was crucified. He is not here: for he is risen, as he said: come, see the place where the Lord lay (*b*).
- 7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him; lo, I have told
- 8 you (*c*). And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.
- 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail (*d*). And they came, and held him by the feet, and worshipped
- 10 him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

(*a*) When the Sabbath was past, *Mark* xvi. 1. They set out at this time, and arrived at the sepulchre at the rising of the sun. *Mark* xvi. 2.

(*b*) Come without fear nearer to the sepulchre, and observe well the place where the Lord's body lay.

(*c*) Thus I have performed the commission I was sent upon; which was, to give you this information.

(*d*) An accustomed mode of salutation. See *Luke* i. 28.

- 11 Now when they were going, behold, some of the
 watch came into the city, and shewed unto the
 12 chief priests all the things that were done. And
 when they were assembled with the elders, and had
 taken counsel, they gave large money unto the fol-
 13 diers, Saying, Say ye, His disciples came by night,
 14 and stole him away while we slept (*e*). And if this
 come to the governor's ears, we will persuade him,
 15 and secure you. So they took the money, and did
 as they were taught: and this saying is commonly
 reported among the Jews until this day.
- 16 Then the eleven disciples went away into Galilee,
 into a mountain where Jesus had appointed them.
 17 And when they saw him, they worshipped him:
 18 (*f*) but some doubted. And Jesus came, and spake
 unto them, saying, All power is given unto me in
 heaven and in earth.
- 19 Go ye therefore and teach all nations, baptizing
 them in the name of the Father, and of the Son,
 20 and of the holy Ghost (*g*): Teaching them to observe
 all things whatsoever I have commanded you (*h*): and
 lo, I am with you alway, even unto the end of the
 world (*i*). Amen.

(*e*) For a soldier to be asleep on his post, was death by the Roman military discipline; and that all of them should sleep at once, is to the last degree incredible.

(*f*) St. Thomas having been convinced before, this passage relates not to him; but some of them who are said *Luke* xiv. 33. to have been with them, may have been still in doubt until this last appearance of Jesus.

(*g*) Observe the name is one, and the authority one, in the form of baptism; which therefore proves the three persons in the blessed Trinity to be equal. This then ought to be our faith.

(*h*) But to be a true disciple of Christ, it is not only necessary to be found in the faith, but likewise sincerely to obey all the divine commands.

(*i*) Though not personally, yet by the Spirit.

THE
G O S P E L
ACCORDING TO
S T. M A R K.

C H A P. I.

1 **T**HE beginning of the Gospel of Jesus Christ the
2 Son of God, As it is written in the prophets,
Behold, I send my messenger before thy face, which
3 shall prepare thy way before thee. The voice of
one crying in the wilderness, Prepare ye the way of
4 the Lord, make his paths straight. John did baptize
in the wilderness, and preached the baptism of
5 repentance, for the remission of sins. And there
went out unto him all the land of Judea, and they
of Jerusalem, and were all baptized of him in the
6 river of Jordan, confessing their sins. And John
was clothed with camel's hair, and with a girdle of
a skin about his loins: and he did eat locusts and
7 wild honey (a): And preached, saying, There cometh
one mightier than I after me, the latchet of whose
shoes I am not worthy to stoop down and unloose.
8 I indeed have baptized you with water: but he shall

(a) See Matt. iii. 4. Note.

- 9 baptize you with the holy Ghost (*b*). And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove (*c*)
- 11 descending upon him. And there came a voice from heaven, *saying*, Thou art my beloved Son,
- 12 in whom I am well pleased. And immediately the
- 13 Spirit driveth him into the wilderness (*d*). And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him.
- 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the
- 15 kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent
- 16 ye, and (*e*) believe the gospel. Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they
- 17 were fishers.) And Jesus said unto them, Come ye after me, and I will make you to become (*f*) fishers
- 18 of men. And straightway they forsook their nets,
- 19 and followed him. And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship
- 20 mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
- 21 And they went into Capernaum, and straightway

(*b*) He will, *besides the baptism of water*, cleanse and purify your souls with the graces of the holy Spirit, and enable you by his wonderful gifts to promote the cause of truth and righteousness, against all opposition.

(*c*) See *Mat.* iii. 16.

(*d*) He went into the wilderness by the divine impulse of the holy Spirit. *Mat.* iv. 1.

(*e*) Receive it as the means of salvation.

(*f*) *Mat.* iv. 19. Note.

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on the sabbath-day he entered into the synagogue,
 22 and taught. And they were astonished at his
 doctrine: for he taught them as one that had autho-
 23 rity, and not as the (*g*) scribes. And there was in
 their synagogue a man with an unclean spirit, and
 24 he cried out, Saying, Let us alone, what have we to
 do with thee, thou Jesus of Nazareth? art thou
 come to destroy us? I know thee who thou art, the
 25 holy One of God. And Jesus rebuked him, say-
 26 ing, Hold thy peace, and come out of him. And
 when the unclean spirit had torn him, and cried
 27 with a loud voice, he came out of him. And they
 were all amazed, insomuch that they questioned
 among themselves, saying, What thing is this?
 what new doctrine *is* this? for with authority com-
 mandeth he even the unclean spirits, and they do
 28 obey him. And immediately his fame spread abroad,
 throughout all the region round about Galilee.

29 And forthwith, when they were come out of the
 synagogue, they entered into the house of Simon and
 30 Andrew, with James and John. But Simon's wife's
 mother lay sick of a fever, and anon they tell him
 31 of her. And he came and took her by the hand,
 and lift her up; and immediately the fever left her,
 32 and she (*b*) ministered unto them. And at even,
 when the sun did set, they brought unto him all that
 were diseased, and them that were possessed with
 33 devils. And all the city was gathered together at
 34 the door. And he healed many that were sick of

(*g*) The scribes restrained the commandments of God to the mere letter of the law, and taught the people a superstitious exactness in outward ceremonies, according to the customs handed down from their fore-fathers. But our blessed Saviour, with the authority of a divine instructor, taught them to disregard these things, and to place religion on the solid foundation of purity of heart, and integrity of life. See *Mat.* vii. 29.

(*b*) She was so perfectly recovered that she was able to attend on and entertain them.

- divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.
- 35 And in the morning rising up a great while before day, he went out, and departed into a solitary place,
- 36 and there prayed. And Simon, and they that were
- 37 with him, followed after him. And when they had found him, they said unto him, All men seek for thee.
- 38 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore
- 39 came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.
- 40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If
- 41 thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will, be thou
- 42 clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
- 43 And he straitly charged him, and forthwith sent him
- 44 away; And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the (i) priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.
- 45 But he went out, and began to publish *it* much, and to blaze abroad the matter; insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

C H A P. II.

- 1 **A**ND again he entered into (a) Capernaum, after *some* days, and it was noised that he was in the
- 2 house. And straightway many were gathered toge-

(i) See *Mat.* viii. 4. Note.

(a) He retired from the multitude, and went privately to Capernaum.

ther, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the (b) palsy, which was born of four. And when they could not come nigh unto him for the press, they uncovered the (c) roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy (d), Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive (e) sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

(b) So helpless that he had four persons to carry him.

(c) The roofs of the Jewish houses were flat, to which they had two ways of going up, viz. by stairs on the outside in a court-yard, and by a trap-door from within, *Mat. x. 27*. It was by unfastening this inside door, that they found means to let the sick man down into the house.

(d) The palsy in this instance may have been the consequence and punishment of the man's sins. But whether it was so or not, the power of Christ to heal was equally evident in this miracle.

(e) See *Mat. ix. 6*. Note (c).

- 14 And as he passed by, he saw (*f*) Levi *the son of* Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
- 15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
- 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
- 17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the (*g*) physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
- 18 And the disciples of John, and of the Pharisees, used to fast, and they come, and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
- 19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them (*h*)? as long as they have the bridegroom with them they cannot fast.
- 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.
- 22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will

(*f*) The person here called Levi was St. Matthew.

(*g*) Though you think yourselves in perfect health, and want no physician, suffer me at least to relieve such as know they want and are desirous of my assistance; for to such and such only I am ready to offer it.

(*h*) Can the guests at a wedding fast? Would that be right and becoming on such an occasion?

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- 23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn.
- 24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful (*k*)?
- 25 And he said unto them, Have ye never read what David did, when he had need and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also
- 27 to them which were with him? And he said unto them, The sabbath was made for man, and not
- 28 man for the sabbath (*l*): Therefore the Son of man is Lord also of the sabbath.

C H A P. III.

- 1 **A**ND he entered again into the synagogue, and there was a man there which had a withered hand.
- 2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse
- 3 him. And he saith unto the man which had the
- 4 withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days,

(*i*) As no man putteth a piece of new cloth to an old garment, or new wine into old leather bottles, so neither would it be prudent to lay upon my disciples, who are yet weak in the faith, such injunctions as are suited only to persons better confirmed. See *Mat.* ix. 16.

(*k*) It was expressly allowed by the law of Moses, *Deut.* xxiii. 25. without any distinction of days; but by their superstitious notion of the sabbath, it was held to be unlawful on that day.

(*l*) The sabbath is a gracious and merciful institution, intended for the benefit of man, and is never to be made a pretence for neglecting any work of necessity or charity.

- or to do evil? to save life, or to kill (a)? but they
 5 held their peace. And when he had looked round
 about on them with anger, being grieved for the hard-
 ness of their hearts, he saith unto the man, Stretch
 forth thine hand. And he stretched *it* out: and his
 hand was restored whole as the other.
- 6 And the Pharisees went forth, and straightway
 took counsel with the Herodians (b) against him, how
 7 they might destroy him. But Jesus withdrew him-
 self with his disciples to the sea, and a great multi-
 tude from Galilee followed him, and from Judea,
 8 And from Jerusalem, and from Idumea, and from
 beyond Jordan, and they about Tyre and Sidon, a
 great multitude, when they had heard what great
 9 things he did, came unto him. And he spake to his
 disciples, that a small ship should wait on him, be-
 cause of the multitude, lest they should throng him.
- 10 For he had healed many, insomuch that they pressed
 upon him for to touch him, as many as had plagues.
- 11 And unclean spirits, when they saw him, fell down
 before him, and cried, saying, Thou art the Son
 12 of God. And he straitly charged them (c), that
 they should not make him known.
- 13 And he goeth up into a mountain, and calleth un-
 to him whom he would: and they came unto him.
- 14 And he ordained twelve, that they should be with
 him, and that he might send them forth to preach;
 15 And to have power to heal sicknesses, and to cast
 16 out devils. And Simon he surnamed Peter. And
 17 James *the son* of Zebedee, and John the brother of
 James (and he surnamed them Boanerges, which is,
 18 The sons of thunder.) And Andrew, and Philip,
 and Bartholomew, and Matthew, and Thomas, and

(a) He saith this by way of answer to the question they had be-
 fore put to him. *Mat. xii. 10.*

(b) See *Chap. viii. 15.*

(c) See *Mat. ix. 30.*

James *the son* of Alpheus, and (*d*) Thaddeus, and
 19 Simon the Canaanite (*e*), And Judas Iscariot, which
 also betrayed him: and they went into an house.
 20 And the multitude cometh together again, so that
 21 they could not so much as eat bread. And when
 his friends heard *of it*, they went out to lay hold on
 him: for they said, He is beside himself (*f*).

22 And the scribes which came down from Jeru-
 salem said, He hath Beelzebub, and by the prince of
 23 the devils casteth he out devils. And he called them
 unto him, and said unto them in parables, How can
 24 Satan cast out Satan? And if a kingdom be di-
 25 vided against itself, that kingdom cannot stand. And
 if a house be divided against itself, that house cannot
 26 stand. And if Satan rise up against himself, and be
 27 divided, he cannot stand, but hath an end. No man
 can enter into a strong man's house, and spoil his goods,
 except he will first bind the strong man, and then
 28 he will spoil his house. Verily I say unto you, All
 sins (*g*) shall be forgiven unto the sons of men, and
 blasphemies wherewith soever they shall blaspheme:
 29 But he that shall blaspheme against the holy Ghost,
 hath never forgiveness, but is in danger of eternal
 30 damnation: Because they said, He hath an unclean
 spirit.

31 There came then his brethren and his mother,
 and standing without, sent unto him, calling him.

(*d*) Thaddeus is the same person as St. Jude.

(*e*) See *Matt.* x. 4.

(*f*) St. John tells, vii. 5. that *neither did his brethren believe in him*: some of our Lord's nearest relations were amongst the last to acknowledge his divine authority. When therefore on this occasion he was so intent on the instruction of the multitudes who followed him, that he had not time to take his ordinary refreshment, and was faint for want of food, they endeavoured to lay hold on him, on pretence that he was beside himself. From their example we may learn, that the best opportunities of knowledge and improvement will be lost upon us, if we want the preparation of a teachable mind.

(*g*) See *Mat.* xii. 32.

- 32 And the multitude sat about him, and they said unto him, Behold (*b*), thy mother and thy brethren without seek for thee. And he answered them, saying
 33 Who is my mother, or my brethren? And he
 34 looked round about on them which sat about him
 35 and said, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother (*i*).

C H A P. IV.

- 1 **A**ND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and the whole multitude was by the sea, on the land.
 2 And he taught them many things by parables, and
 3 said unto them in his doctrine, Hearken: Behold
 4 there went out a sower to sow: And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth, and immediately it sprung up, because it had no depth
 6 of earth. But when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among thorns; and the thorns grew up and choaked it, and it yielded no fruit. And other
 8 fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred. And he said
 9 unto them, He that hath ears to hear, let him hear.
 10 And when he was (*a*) alone, they that were about him with the twelve, asked of him the parable.

(*b*) See *Mat.* xii. 46.

(*i*) The same shall be accepted by me with equal affection as my nearest relations.

(*a*) When the multitude was gone away, and none left with him but his constant followers.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without (*b*), all *these* things are done in parables: That seeing they may see (*c*), and not perceive, and hearing they may hear, and not understand: lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them, Know ye not this parable? and how then will you know all parables?

14 The sower soweth the word. And these are they
15 by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness: And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the
18 word's sake, immediately they are offended (*d*). And these are they which are sown among thorns; such
19 as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh
20 unfruitful. And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be
22 set on a candlestick (*e*)? For there is nothing hid which

(*b*) Them who are not admitted to the familiarity which you are.

(*c*) See *Mat.* xiii. 14. Note.

(*d*) Are discouraged and fall away. See *Mat.* xviii. 16.

(*e*) The word of God, which is intended for a lantern unto our feet, and a light unto our paths, is delivered in parables, not that it may be concealed, but that the attention being employed the more dili-

- which shall not be manifested: neither was any thing
 23 kept secret, but that it should come abroad. If any
 24 man have ears to hear, (f) let him hear. And he said
 unto them, Take heed what you hear: with what
 measure you mete, it shall be measured to you (g):
 25 and unto you that hear shall more be given. For he
 that hath, to him shall be given: and he that hath
 not, from him shall be taken even that which he
 hath.
- 26 And he said, So is the kingdom of God (h), as
 27 if a man could cast seed into the ground, And
 should sleep, and rise night and day, and the seed
 should spring and grow up, he knoweth not how (i).
 28 For the earth bringeth forth fruit of herself, first
 the blade, then the ear, after that the full corn in the
 29 ear. But when the fruit is brought forth, imme-
 diately he putteth in the sickle, because the harvest
 is come.
- 30 And he said, Whereunto shall we liken the king-
 dom of God? or with what comparison shall we
 31 compare it? *It is like a grain of mustard-seed,*
 which when it is sown in the earth, is less than all
 32 the seeds that be in the earth. But when it is sown,
 it groweth up, and becometh greater than all herbs,
 and shooteth out great branches, so that the fowls of

diligently to observe the intended application, the same may be
 the more clearly understood, and the more deeply imprinted on the
 mind.

(f) See *Mat. ix. 15. Mark vii. 16.*

(g) This seems to be a proverbial expression, which is applied in
 a spiritual sense. If you make a good use of religious knowledge,
 you will, by the grace of God, make a proportionable improve-
 ment: if you be negligent, or inattentive, you will lose that por-
 tion of knowledge you might have secured to yourselves.

(h) Small as the state of the gospel was at first, it was daily in-
 creasing in a much greater proportion than could have been expect-
 ed from its beginning. *Mat. xiii. 33. Luke xiii. 18.*

(i) As the seed, after being sown, springs up and comes to per-
 fection in due season, without any further care of the husbandman.

33 the air may lodge under the shadow of it (*k*). And
 34 with many such parables spake he the word unto
 35 them, as they were able to hear *it*. But without a
 36 parable spake he not unto them (*l*): and when they
 37 were alone, he expounded all things to his disciples.
 38 And the same day when the even was come, he saith
 39 unto them, Let us pass over unto the other side.
 40 And when they had sent away the multitude, they
 41 took him even as he was in the ship, and there were
 also with him other little ships. And there arose
 a great storm of wind, and the waves beat into the
 ship, so that it was now full. And he was in the
 hinder part of the ship, asleep on a pillow: and
 they awake him, and say unto him, Master, carest
 thou not that we perish? And he arose, and re-
 buked the wind, and said unto the sea, Peace, be
 still: and the wind ceased, and there was a great
 calm. And he said unto them, Why are ye so
 fearful? how is it that ye have no faith? And they
 feared exceedingly, and said to one another, What
 manner of man is this, that even the wind and the
 sea obey him?

C H A P. V.

1 **A**ND they came over unto the other side of the sea,
 2 into the country of the Gadarenes. And when
 he was come out of the ship, immediately there
 met him out of the tombs a man with an unclean
 3 spirit, Who had *his* dwelling among the tombs,
 and no man could bind him, no not with chains:
 4 Because that he had been often bound with fetters
 and chains, and the chains had been plucked asun-
 der by him, and the fetters broken in pieces: neither

(*k*) See *Mat.* xiii. 32. Note.

(*l*) Suiting his discourses to their capacity and disposition. See
Mat. xiii. 11.

5 could any man tame him. And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What *is* thy name? And he answered, saying, My name *is* (a) Legion: for we are many. And he besought him much, that he would not send them away out of the country. Now there was there nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, And the unclean spirits went out, and entered into the (b) swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choaked in the sea. And they that fed the swine fled, and told *it* in the city, and in the country: And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and cloathed, and in his right mind, and they were afraid. And they that saw *it*, told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray to him (c) to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit, Jesus suffered him

(a) See Mat. xxvi. 53. Note.

(b) See Mat. viii. 32. Note.

(c) They were afraid of his power, and did not think themselves safe, whilst he remained in their country. See Luke v. 8.

not, but faith unto him, Go home to thy friends,
 and tell them how great things the Lord hath done
 for thee, and hath had compassion on thee. And
 he departed, and began to publish in Decapolis,
 how great things Jesus had done for him: and all
 men did marvel. And when Jesus was passed over
 again by ship unto the other side, much people
 gathered unto him, and he was nigh unto the sea.
 And behold, there cometh one of the rulers of the
 synagogue, Jairus by name, and when he saw him,
 he fell at his feet, And besought him greatly, say-
 ing, My little daughter lieth at the point of death,
 (d) *I pray thee* come and lay thy hands on her, that
 she may be healed, and she shall live. And Jesus
 went with him, and much people followed him,
 and thronged him. And a certain woman which
 had an issue of blood twelve years, And had suffered
 many things of many (e) physicians, and had spent
 all that she had, and was nothing bettered, but ra-
 ther grew worse, When she had heard of Jesus, came
 in the press behind, and touched his garment: For
 she said, If I may touch but his clothes, I shall be
 whole. And straightway the fountain of her blood
 was dried up: and she felt in her body that she was
 healed of that plague. And Jesus immediately
 knowing in himself, that virtue had gone out of him,
 turned him about in the press, and said, Who touched
 my clothes? And his disciples said unto him, Thou
 seest the multitude thronging thee, and sayest thou,
 Who touched me? And he looked round about to
 see her that had done this thing. But the woman
 fearing and trembling, knowing what was done in
 her, came and fell down before him, and told him
 all the truth. And he said unto her, Daughter, thy

(d) See Mat. ix. 18. Luke viii. 42.

(e) Had been patient to many physicians, and had spent all that
 she had to procure relief, and yet her disease was rather increasing.

- faith hath made thee whole (f) ; go in peace, and be
 35 whole of thy plague. While he yet spake, there
 came from the ruler of the synagogue's *house* certain
 which said, Thy daughter is dead, why troublest
 36 thou the master any further? As soon as Jesus
 heard the word that was spoken, he saith unto the
 ruler of the synagogue, Be not afraid, only believe.
 37 And he suffered no man to follow him, save Peter,
 38 and James, and John the brother of James. And
 he cometh to the house of the ruler of the synagogue,
 and seeth the tumult, and them that wept and wailed
 39 greatly. And when he was come in, he saith unto
 them, Why make ye this ado, and weep? the dam-
 40 sel is not dead, but sleepeth (g). And they laughed
 him to scorn: but when he had put them all out, he
 taketh the father and the mother of the damsel, and
 them that were with him, and entereth in where the
 41 damsel was lying. And he took the damsel by the
 hand, and saith unto her, Talitha cumi, which is
 being interpreted, Damsel (I say unto thee) arise.
 42 And straightway the damsel arose, and walked; for
 she was *of the age* of twelve years: and they were
 43 astonished with a great astonishment. And he
 charged them straitly, that no man should know it:
 and commanded that something should be given her
 to eat.

C H A P. VI.

- 1 **A**ND he went out from thence, and came into his
 2 own country, and his disciples follow him. And
 when the sabbath-day was come, he began to teach
 in the synagogue: and many hearing him were
 astonished, saying, From whence hath this man
 these things? and what wisdom is this which is

(f) See Mat. ix. 22. Note.

(g) Her death is but like sleep, from which I shall awaken her.

3 given unto him, that even such mighty works are
 wrought by his hands? Is not this the carpenter,
 the son of (a) Mary, the brother of James and Joses,
 and of Juda, and Simon? and are not his sisters here
 4 with us? And they were offended at him. But Jesus
 said unto them, A prophet is not without honour,
 but in his own country, and among his own kin,
 5 and in his own house. And he could there do no
 mighty (b) work, save that he laid his hands upon
 6 a few sick folk, and healed *them*. And he marvelled
 because of their unbelief. And he went round
 about the villages, teaching.

7 And he calleth unto him the twelve, and began
 to send them forth by two and two, and gave them
 8 power *over* unclean spirits, And commanded them
 that they should take nothing for *their* (c) journey,
 save a staff only: no scrip (d), no bread, no money
 9 in their purse: But *be* shod with sandals: and not
 10 put on two coats. And he said unto them, In what
 place soever ye enter into an (e) house, there abide
 11 till ye depart from that place. And whosoever shall
 not receive you, nor hear you, when ye depart
 thence, shake off the dust under your feet, for
 a testimony against them. Verily I say unto you,

(a) See *Mat.* xiii. 54, 55. Note.

(b) They despised him so much, that they gave him no opportunity to work miracles.

(c) The special providence of God will supply you, on this extraordinary occasion, with whatever you stand in need of.

Mat. x. 9.

(d) Scrip is an old word, signifying a bag or wallet. Whilst our Lord forbids his apostles to encumber themselves with any unnecessary article of cloaths or provision on the journey, he yet allows them to take a staff and sandals for their ease in travelling; imposing no useless austerities upon them, like those practised in the church of Rome.

(e) Go not from one house to another to seek for better entertainment. *Luke* x. 7, 8. but be content with what you find in the first house that will receive you.

it shall be more tolerable for Sodom and Gomorrah
 12 in the day of judgment than for that city. And
 they went out, and preached that men should repent.
 13 And they cast out many devils, and anointed (f) with
 14 oil many that were sick, and healed them. And
 king (g) Herod heard of him, (for his name was
 spread abroad) and he said that John the Baptist
 was risen from the dead, and therefore mighty
 15 works do shew forth themselves in him. Others
 said that it is Elias. And others said, That it is
 16 a prophet, or as one of the prophets. But when
 Herod heard thereof, he said, It is John whom
 17 I beheaded, he is risen from the dead. For Herod
 himself had sent forth, and laid hold upon (h) John,
 and bound him in prison for Herodias' sake, his bro-
 18 ther Philip's wife; for he had married her. For
 John had said unto Herod, It is not lawful for thee
 19 to have thy brother's wife. Therefore Herodias had
 a quarrel against him, and would have killed him,
 20 but she could not. For Herod feared John, know-
 ing that he was a just man, and an holy, and
 observed him, and when he heard him, he did
 21 many things, and heard him gladly (i). And when
 a convenient day was come, that Herod on his birth-
 day made a supper to his lords, high captains, and
 22 chief estates of Galilee: And when the daughter
 of the said Herodias came in, and danced, and
 pleased Herod, and them that sat with him, the

(f) The apostles anointed sick persons, in order to the recovery of their health. See *James* v. 14, 15. not (as Romish priests do) to prepare them for the other world.

(g) Herod had the title of King, though he had but a fourth part of his father's dominions. See *Mat.* xiv. 1.

(h) See *Mat.* xiv. 9.

(i) With a respectful and anxious attention. Herod had in many things followed St. John's directions; and until he was incensed against him on Herodias's account, had been pleased with his preaching.

king said unto the damsel, Ask of me whatsoever
 23 thou wilt, and I will give *it* thee. And he swate
 unto her, Whatsoever thou shalt ask of me, I will
 24 give *it* thee, unto the half of my kingdom. And
 she went forth, and said unto her mother, What
 shall I ask? And she said, The head of John the
 25 Baptist. And she came in straightway with haste
 unto the king, and asked, saying, I will that thou
 give me by and by, in a charger, the head of John
 26 the Baptist. And the king was exceeding sorry, *yet*
 for his oath's sake, and for their sakes which sat with
 27 him, he would not reject her (*k*). And immediately
 the king sent an executioner, and commanded his
 head to be brought: and he went and beheaded him
 28 in the prison, And brought his head in a charger, and
 gave it to the damsel: and the damsel gave it to her
 29 mother. And when his disciples heard *of it*, they
 came and took up his corpse, and laid it in a tomb.
 30 And the apostles gathered themselves together unto
 Jesus, and told him all things, both what they had
 31 done, and what they had taught. And he said unto
 them, Come ye yourselves apart into a desert place,
 and rest a while: for there were many coming and
 going, and they had no leisure so much as to eat.
 32 And they departed into a desert place by ship pri-
 33 vately. And the people saw them departing, and many
 knew him (*l*), and ran afoot (*m*) thither out of all
 cities, and out-went them, and came together unto
 34 him. And Jesus, when he came out, saw much
 people, and was moved with compassion toward
 them, because they were as sheep not having a shep-
 herd: and he began to teach them many things.

(*k*) See Mat. xiv. 9. Note.

(*l*) Though he wished to be in private, and departed secretly,
 yet many of them who knew his person, observing which way he
 was going, ran afoot to the place.

(*m*) Going by land, they were sooner at the place.

35 And when the day was now far spent, his disciples
 came unto him, and said, This is a desert place,
 36 and now the time *is* far passed (*n*): Send them away
 that they may go into the country round about, and
 into the villages, and buy themselves bread: for they
 37 have nothing to eat. He answered and said unto
 them (*o*), Give ye them to eat. And they say unto
 him, Shall we go and buy two hundred penny worth
 38 of bread, and give them to eat? He saith unto
 them, How many loaves have ye? go and see (*p*).
 And when they knew, they say, Five, and two
 39 fishes. And he commanded them to make all sit
 40 down by companies upon the green grass. And
 they sat down in ranks by hundreds, and by fifties.
 41 And when he had taken the five loaves and the two
 fishes, he looked up to heaven, and blessed, and
 brake the loaves, and gave *them* to his disciples to
 set before them; and the two fishes divided he
 42 among them all. And they did all eat, and were
 43 filled. And they took up twelve baskets full of the
 44 fragments, and of the fishes. And they that did eat
 45 of the loaves, were about five thousand men. And
 straightway he constrained his disciples to get into
 the ship, and go to the other (*q*) side before unto
 46 Bethsaida, while he sent away the people. And
 when he had sent them away, he departed into
 47 a mountain to pray. And when even was come,
 the ship was in the midst of the sea, and he alone on
 48 the land. And he saw them toiling in rowing; (for
 the wind was contrary unto them) and about the fourth
 watch of the night he cometh unto them, walking
 upon the sea, and would have passed (*r*) by them.

(*n*) It is growing late in the day.

(*o*) See Mat. xxii. 19. John vi. 7. Note.

(*p*) See Mat. xv. 34. Note.

(*q*) See Mat. xiv. 22. Luke xiv. 23.

(*r*) As if he intended to pass by them.

49 But when they saw him walking upon the sea, they
 50 supposed it had been a spirit, and cried out. (For
 they all saw him, and were troubled.) And immedi-
 51 ately he talked with them, and saith unto them, Be
 of good cheer, It is I, be not afraid. And he went
 up unto them into the ship, and the wind ceased: and
 they were sore amazed in themselves beyond mea-
 52 sure, and wondered. For they considered not *the*
miracle of the loaves, for their heart was (s) hardened.
 53 And when they had passed over, they came into the
 54 land of Gennesaret, and drew to the shore. And
 when they were come out of the ship, straightway
 55 they (t) knew him, And ran through that whole re-
 gion round about, and began to carry about in beds
 those that were sick, where they heard he was.
 56 And whithersoever he entered, into villages, or
 cities, or country, they laid the sick in the streets,
 and besought him that they might touch, if it were
 but the border of his garment: and as many as
 touched him were made whole.

C H A P. VII.

1 **T**HEN came together unto him the Pharisees,
 and certain of the scribes, which came from Jeru-
 2 salem. And when they saw some of his disciples
 eat bread with defiled (that is to say, with unwashen)
 3 hands, they found fault. For the Pharisees and all
 the Jews, except they wash *their* hands oft, eat
 4 not, holding the tradition of the elders. And *when*
they come from the market, except they wash, they
 eat not. And many other things there be, which

(s) Their heart was hardened, not from wilful obstinacy, but from
 the slowness of their apprehension and capacity. They did not con-
 sider as they ought to have done, that nothing could be difficult to
 the power which had performed the miracle of the loaves.

(t) The people of those parts knew him.

they have received to hold, *as* the washing of cups
 5 and pots, brazen vessels, and of tables. Then the
 Pharisees and scribes asked him, Why walk not thy
 disciples according to the tradition of the elders, but
 6 eat bread with unwashen (*a*) hands? He answered
 and said unto them, Well hath Esaias prophesied
 of you hypocrites, as it is written, This people
 honoureth me with *their* lips, but their heart is far
 7 from me. Howbeit, in vain do they worship me,
 teaching for doctrines the commandments of men.
 8 For laying aside the commandment of God, ye hold
 the tradition of men, as the washing of pots and
 9 cups: and many other such like things ye do. And
 he said unto them, Full well ye reject the com-
 mandment of God, that you may keep your own
 10 tradition. For Moses said, Honour thy father and
 thy mother: and whoso curseth father or mother,
 11 let him die the death. But ye say, If a man shall
 say to his father or mother, *It is Corban*, that is to
 say, a gift, by whatsoever thou mightest be profited
 12 by me (*b*): *he shall be free*. And ye suffer him no
 more to do ought for his father or his mother:
 13 Making the word of God of none effect through
 your tradition, which ye have delivered: and many
 such like things do ye.
 14 And when he had called all the people unto him,
 he said unto them, Harken unto me every one of
 15 you, and understand. There is nothing from with-
 out a man that entering into him can defile him:
 but the things which come out of him, those are
 16 they that (*c*) defile the man. If any man have ears
 17 to hear, let him (*d*) hear. And when he was en-

(*a*) See *Mat.* xv. 2.

(*b*) See *Mat.* xv. 5.

(*c*) See *Mat.* xv. 17.

(*d*) Observe attentively what I say, and make just reflections upon it; as verse 14. See *Mat.* xi. 15.

tered into the house from the people, his disciples
 18 asked him concerning the parable. And he saith
 unto them, Are ye so without understanding also?
 Do ye not perceive, that whatsoever thing from
 without entereth into the man, it cannot defile him,
 19 Because it entereth not into his heart, but into the
 belly, and goeth out into the draught, purging all
 20 meats (e)? And he said, That which cometh out of
 21 the man, that defileth the man. For from within,
 out of the heart of men, proceed evil thoughts, adul-
 22 teries, fornications, murders, Thefts, covetous-
 ness, wickedness, deceit, lasciviousness, an evil eye (f),
 23 blasphemy, pride, foolishness: All these evil things
 come from within, and defile the man.

24 And from thence he arose, and went into the
 borders of Tyre and Sidon, and entered into an house,
 and would have no man know *it*; but he could not
 25 be hid. For a certain woman, whose young daugh-
 ter had an unclean spirit, heard of him, and came
 26 and fell at his feet: (The woman was (g) a Greek,
 a Syrophenician by nation) and she besought him
 that he would cast forth the devil out of her daugh-
 27 ter. But Jesus said unto her, Let the children first
 be filled: for it is not meet to take the children's
 28 bread, and to cast *it* unto the dogs. And she an-
 swered and said unto him, Yes, Lord: yet the dogs
 under the table eat of the children's crumbs (h).
 29 And he said unto her, For this saying, go thy way,

(e) The draught which carries off all the dregs and unclean parts
 of food.

(f) *An evil eye* denotes envy. See *Mat.* xx. 15. Blasphemy here
 means evil speaking in general: foolishness is put for all foolish and
 ungoverned passions.

(g) By a Greek is generally meant a Gentile or Heathen, held
 in abhorrence by the Jews. This miracle was admirably suited to
 cure them of that prejudice.

(h) And I hope for only a small share of that bounty which you
 bestow so largely on the Jews.

30 the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the
32 midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand
33 upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit,
34 and touched his tongue: And looking up to heaven, he sighed (*i*), and saith unto him, Ephphatha, that
35 is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he
36 spake plain. And he charged them that they should tell no man: but the more he charged them, so
37 much the more a great deal they published *it*: And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

C H A P. VIII.

1 **I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples
2 unto him, and saith unto them, I have compassion on the multitude, because they have now been with me
3 three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves
5 have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and

(*i*) In pity to the infirmities and miseries of mankind.

brake, and gave to his disciples to set before *them* :
 7 and they did set *them* before the people. And they
 8 had a few small fishes : and he blessed, and com-
 9 manded to set them also before *them*. So they did
 eat, and were filled : and they took up of the broken
 meat that was left, seven baskets. And they that
 had eaten were about four thousand ; and he sent
 them away.

10 And straightway he entered into a ship with his
 disciples, and came into the parts of Dalmanutha (*a*).
 11 And the Pharisees came forth, and began to ques-
 tion with him, seeking of him a sign from heaven,
 12 tempting him. And he sighed deeply in his spirit (*b*),
 and saith, Why doth this generation seek after a sign?
 verily I say unto you, There shall no sign be given
 13 to this generation. And he left them, and entering
 into the ship again, departed to the other side.

14 Now *the disciples* had forgotten to take bread,
 neither had they in the ship with them more than
 15 one loaf. And he charged them, saying, Take heed,
 beware of the leaven of the (*c*) Pharisees, and of the
 16 leaven of Herod (*d*). And they reasoned among them-
 17 selves, saying, *It is* because we have no bread. And
 when Jesus knew *it*, he saith unto them, Why
 reason ye, because ye have no (*e*) bread? perceive ye
 not yet, neither understand? have ye your heart yet
 18 hardened? Having eyes, see ye not? and having
 19 ears, hear ye not? and do ye not remember? When
 I brake the five loaves among five thousand, how

(*a*) Dalmanutha was either the same as Magdala, or the name of that district. See *Mat.* xv. 39.

(*b*) In compassion to the hardness of their hearts.

(*c*) See *Mat.* xvi. 12.

(*d*) The peculiar tenets of Herod's party in a great measure agreed with those of the Sadducees, and this sect is accordingly called by that name, *Mat.* xvi. 11. but they likewise allowed some Heathen and idolatrous practices, using images in their worship.

(*e*) See *Mat.* xvi. 8.

many baskets full of fragments took ye up? They
 20 say unto him, Twelve. And when the seven among
 four thousand, how many baskets full of fragments
 21 took ye up? And they said, Seven. And he said
 unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida, and they bring
 a blind man unto him, and besought him to touch
 23 him. And he took the blind man by the hand, and
 led him out of the town; and when he had spit on
 his eyes, and put his hands upon him, he asked him
 24 if he saw ought. And he looked up, and said, I see
 25 men as (*f*) trees, walking. After that, he put his
 hands again upon his eyes, and made him look up:
 and he was restored, and saw every man clearly (*g*).

26 And he sent him away to his house, saying, Neither
 go into the town, nor tell it to any in the town.

27 And Jesus went out, and his disciples, into the
 towns of Cesarea Philippi: and by the way he
 asked his disciples, saying unto them, Whom do
 28 men say that I am? And they answered, John the
 Baptist: but some say Elias; and others, One of
 29 the prophets. And he saith unto them, But whom
 say ye that I am? And Peter answereth and
 30 saith unto him, Thou art the Christ. And he
 charged them that they should tell no man of him.

31 And he began to teach them, that the Son of
 man must suffer many things, and be rejected of the
 elders, and of the chief priests and scribes, and be
 32 killed, and after three days rise again. And he
 spake that saying openly. And Peter took him, and

(*f*) I see some objects, which by their motion I suppose are men:
 but otherwise I could not distinguish them from trees.

(*g*) As in other miracles our Lord shewed his power by working
 them instantly, by only speaking a word, so here he chose to work
 one gradually, with a view perhaps to convince the beholders, that
 he did not effect these wonders by the use of any magical word or
 charm, to which, by the superstition of the times, some might be
 disposed to impute them.

33 began to rebuke him. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan (*h*): for thou favourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself (*i*), and take up his cross (*k*), and follow me. For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

C H A P. IX.

1 **A**ND he said unto them, Verily I say unto you; that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom (*a*) of God come with power.

2 And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was
3 transfigured before them. And his raiment became shining, exceeding white as snow: so as no fuller on

(*h*) See *Mat.* xvi. 23. Note.

(*i*) Let him lay aside those considerations which commonly actuate worldly men.

(*k*) See *Mat.* x. 38, 39. Note.

(*a*) Until they see the kingdom of Christ begin to be established by the destruction of his enemies, and by the wonderful success and propagation of the gospel. See *Mat.* xvii. 2. *Luke* ix. 27.

4 earth can white them. And there appeared unto them Elias (b) with Moses : and they were talking
 5 with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here : and let us make three tabernacles; one for thee, and one
 6 for Moses; and one for Elias. For he wist not what to (c) say, for they were sore afraid. And there was a cloud that overshadowed them : and
 7 a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly when they had looked round about, they saw no man any more,
 8 save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till
 9 the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes
 12 that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
 13 But I say unto you, that Elias is indeed (d) come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning
 15 with them. And straightway all the people, when they beheld him, were greatly (e) amazed, and

16 running

(b) Whatever was typified in the law, is represented by Moses; whatever was foretold by the Prophets, is represented by Elijah; and all is accomplished in Jesus Christ.

(c) He was overcome by the different passions of fear and joy, and did not consider the impropriety of what he said.

(d) See *Mat.* xvii. 11.

(e) They were amazed, probably, on account of some part of the glory that remained on his countenance after his transfiguration.

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Exod. xxxi
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16 running to him, saluted him. And he asked the
 17 scribes, What question ye with them? And one of
 the multitude answered and said, Master, I have
 brought unto thee my son, which hath a dumb
 18 spirit: And wheresoever he taketh him, he teareth
 him; and he foameth, and gnasheth with his teeth,
 and pineth away: and I spake to thy disciples, that
 19 they should cast him out, and they could not. He
 answered him, and saith, O faithless generation (*f*),
 how long shall I be with you? how long shall I suf-
 20 fer you? bring him unto me. And they brought
 him unto him: and when he saw him, straight-
 way the spirit tare him, and he fell on the
 21 ground, and wallowed, foaming. And he asked
 his father, How long is it ago since this came
 22 unto him? And he said, Of a child. And oft
 times it hath cast him into the fire, and into
 the waters, to destroy him: but if thou canst do any
 23 thing, have compassion on us, and help us. Jesus
 said unto him, If thou canst believe, all things *are*
 24 possible to him that believeth. And straightway the
 father of the child cried out, and said with tears,
 25 Lord, I believe; help thou mine unbelief (*g*). When
 Jesus saw that the people came running together,
 he rebuked the foul spirit, saying unto him, Thou
 dumb and deaf spirit, I charge thee, come out of
 26 him, and enter no more into him. And *the spirit*
 cried, and rent him sore, and came out of him; and
 he was as one dead, insomuch that many said, He
 27 is dead. But Jesus took him by the hand, and
 28 lifted him up, and he arose. And when he was

the like happened to Moses, when he came down from Mount Sinai.
Exod. xxxiv. 29.

(*f*) This is said to the disciples, not to the multitude.

(*g*) I know thy power, and firmly trust in it; if more be necessary, I beseech thee let thy goodness and compassion further instruct and strengthen me; for it is my earnest wish, that my faith in thee may be perfect in all respects.

come

come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by (b) prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should 31 know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he 32 is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed 34 among yourselves by the way? But they held their peace: for by the way they had disputed among 35 themselves, who *should be* the greatest. And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last 36 of all, and servant of all (i). And he took a child and set him in the midst of them: and when he had taken 37 him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth 39 not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, 40 that can lightly speak evil of me. For he that is 41 not against us, is on our part (k). For whosoever shall give you a cup of water to drink, in my name,

(b) See Mat. xvii. 20.

(i) By this it is plain, that our blessed Lord knew what they had been disputing about, though they were ashamed to tell him.

(k) Let us learn from hence a spirit of charity and brotherly affection to all denominations of Christians, however they may differ from us in some respects. See Mat. xii. 30.

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Isaiah xxx
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(q) See

because ye belong to Christ, verily I say unto you,
 42 he shall not lose his reward. And whosoever shall
 offend (l) one of *these* little ones that believe in me,
 it is better for him, that a millstone were hanged
 43 about his neck, and he were cast into the sea. And if
 thy hand offend thee, cut it off (m): it is better for
 thee to enter into life maimed, than having two hands,
 to go into hell, into the fire that never shall be
 44 quenched: Where the worm dieth not, and the
 45 fire is not quenched (n). And if thy foot offend thee,
 cut it off: it is better for thee to enter halt into life,
 than having two feet, to be cast into hell, into the
 46 fire that never shall be quenched: Where their
 47 worm dieth not, and the fire is not quenched (o). And
 if thine eye offend thee, pluck it out: it is better
 for thee to enter into the kingdom of God with one
 eye, than having two eyes to be cast into hell-fire:
 48 Where their worm dieth not, and the fire is not
 49 quenched. For every one shall be salted with (p)
 fire, and every sacrifice shall be salted with salt.
 50 Salt is good: but if the salt has lost his saltiness,
 (q) wherewith will you season it? Have salt in your-
 selves, and have peace one with another.

(l) See *Mat.* xviii. 6.

(m) See *Mat.* v. 29.

(n) Quoted from *Isaiah* lxvi. 24.

(o) See *Isaiah* lxvi. 24. Who can dwell in everlasting burning?
Isaiah xxxiii. 14.

(p) For in the present state of things, he that will offer himself
 to the service of God must expect to fall a sacrifice in the fire of per-
 secution. As therefore every sacrifice is first prepared with salt be-
 fore it is consumed by fire, so you must hold yourselves prepared by
 the salt of a spiritual life to sacrifice all the honours and advantages of
 the world; rather than have any contention with your brethren about
 them.

(q) See *Mat.* v. 13.

C H A P. X.

1 **A**ND he arose from thence, and cometh into the
coasts of Judea, by the farther side of Jordan;
and the people resort unto him again; and, as he
was wont, he taught them again.

2 And the Pharisees came to him, and asked him,
Is it lawful for a man to put away his wife? tempt-
3 ing him. And he answered and said unto them,

4 What did Moses command you? And they said,
Moses suffered to write a bill of divorcement, and to
5 put her away. And Jesus answered and said unto

6 them, For the hardness of your heart, he wrote you
this precept. But from the beginning of the crea-
7 tion, God made them (a) male and female. For

this cause shall a man leave his father and mother,
8 and cleave to his wife; And they twain shall be
one flesh: so then they are no more twain, but one

9 flesh. What therefore God hath joined together,
10 let not man put asunder. And in the house his dis-
11 ciples asked him again of the same matter. And he

saith unto them, Whosoever shall put away his wife,
and marry (b) another, committeth adultery against
12 her. And if a woman shall put away her husband,

and be married to another, she committeth adultery.
13 And they brought young children to him, that he
should touch them; and his disciples rebuked those

14 that brought them. But when Jesus saw it, he was
much displeased, and said unto them, Suffer the little
children to come unto me, and forbid them not:

15 for (c) of such is the kingdom of God. Verily I say
unto you, Whosoever shall not receive the king-

(a) See Mat. xix. 4.

(b) See Mat. xix. 9.

(c) Whosoever will be my disciple, must embrace my doctrine
with the purity and simplicity of a child.

16 dom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may
18 inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is none good, but one,*
19 *that is God (d).* Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not (e), Honour
20 thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.
21 Then Jesus beholding him, loved him (f), and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take
22 up the cross (g) and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches
24 (h) enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the
25 kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man

(d) See *Mat. xix. 17.*

(e) Covet not what belongs to another, so as to use any indirect means to over-reach him and deprive him of it. This is the import of the tenth commandment.

(f) Our Lord loved him for having done his duty according to the instructions he had received. See Note on *Mat. xix.* but he was worldly-minded, and that was the vice that Jesus wished to cure him of.

(g) See *Mat. x. 38.*

(h) See *Mat. xix. 23, 25, 26.*

- 26 to enter into the kingdom of God. And they were
astonished out of measure, saying among themselves,
27 Who then can be saved? And Jesus looking upon
them, saith, With men *it is* impossible, but not
with God: for with God all things are possible.
28 Then Peter began to say unto him, Lo, we have
29 left all, and have followed thee. And Jesus answered
and said, Verily I say unto you, there is no man
that hath left house, or brethren, or sisters, or father,
or mother, or wife, or children, or lands, for my
30 sake and the gospel's, But he shall receive an hun-
dred-fold (*i*) now in this time, houses, and brethren,
and sisters, and mothers, and children, and lands,
with persecutions: and in the world to come eternal
31 life. But many *that are* first, shall be last: and the
last, first.
32 And they were in the way going up to Jerusalem:
and Jesus went before them; and they were amaz-
ed (*k*), and as they followed, they were afraid. And
he took again the twelve, and began to tell them what
33 things should happen unto him; *Saying*, Behold,
we go up to Jerusalem, and the Son of man shall
be delivered unto the chief priests, and unto the
scribes; and they shall condemn him to death, and
34 shall deliver him to the Gentiles; And they shall
mock him, and shall scourge him, and shall spit
upon him, and shall kill him: and the third day he
shall rise again.
35 And James and John the sons of Zebedee come
unto him, saying, Master, we would that thou
36 shouldest do for us whatsoever we shall desire. And

(*i*). All your losses shall be made up to you, even in this world, by inward peace and satisfaction of mind, and joy in the Holy Ghost. See *Mat.* x. 39. Note. xix. 29. Note.

(*k*) They were amazed at Christ's boldness in going to a place where his life was sought for; yet instead of allaying their fears, he confirmed them by expressly foretelling his own sufferings; shewing thereby that he submitted to them knowingly and willingly.

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he said unto them, What would ye that I should
 37 do for you? They said unto him, Grant unto us
 that we may sit, one on thy right hand, and the
 38 other on thy left hand, in thy glory. But Jesus
 said unto them, Ye know not what ye ask: can
 ye drink of the cup that I drink of? and be baptized
 with (l) the baptism that I am baptized with?
 39 And they said unto him, We can. And Jesus
 said unto them, Ye shall indeed drink of the
 cup that I drink of: and with the baptism that
 40 I am baptized withal, shall ye be baptized: But
 to sit on my right hand, and on my left hand,
 is not mine to give, but *it shall be given* to them for
 41 whom it is prepared. And when the ten heard *it*,
 they began to be much displeased with James and
 42 John. But Jesus called them to him, and saith
 unto them, Ye know that they which are accounted
 to rule over the Gentiles, exercise lordship over
 them; and their great ones exercise authority upon
 43 them. But so shall it not be among you: but who-
 soever will be great among you, shall be your mini-
 44 ster: And whosoever of you will be the chiefest,
 45 shall be servant of all (m). For even the Son of man
 came, not to be ministred unto, but to minister, and
 to give his life a ransom for many.
 46 And they came to Jericho: and as he went out
 of Jericho with his disciples, and a great number of
 people, blind Bartimeus, the son of Timeus, sat
 47 by the highway side, begging. And when he heard
 that it was Jesus of Nazareth, he began to cry out,
 and say, Jesus, thou son of David (n), have mercy on
 48 me. And many charged him that he should hold
 his peace: but he cried the more a great deal,
 49 Thou Son of David, have mercy on me. And

(l) See *Mat.* xx. 22.

(m) See *Mat.* xx. 26, 27. Note.

(n) See *Mat.* ix. 27. xv. 22.

- Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of
 50 good comfort, rise; he calleth thee. And he casting away his (o) garment, rose, and came to Jesus.
 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

C H A P. XI.

- 1 AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of (a)
 2 Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: loose him,
 3 and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him;
 4 and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met: and they
 5 loose him. And certain of them that stood there,
 6 said unto them, What do ye loosing the colt? And they said unto them even as Jesus had commanded:
 7 and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he
 8 sat upon him. And many spread their garments in the way: and others cut down branches off the trees,
 9 and strawed them in the way. And they that went before, and they that followed, cried, saying, Ho-

(o) The upper garment of the Jews was loose; which the blind man threw off that he might run the faster. This is called a cloak. Mat. v. 40.

(a) See Mat. xxi. 4.

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fanna, blessed *is* he that cometh in the name of the Lord. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

And on the morrow when they were come from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *(b)* yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer *(c)*? but ye have made it a den of thieves. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master,

(b) See Mat. xxi. 19. The time of gathering figs was not yet come, and therefore fruit was expected.

(c) That is, it shall be the house of prayer to all nations. A manifest prediction of the admission of the Gentiles into covenant with God.

behold,

- behold, the fig-tree which thou cursedst is withered
 22 away. And Jesus answering, saith unto them,
 23 Have faith in God. For verily I say unto you, that
 whosoever shall say unto this mountain, Be thou
 removed, and be thou cast into the sea, and shall
 not doubt in his heart, but shall (d) believe that
 those things which he saith shall come to pass,
 24 he shall have whatsoever he saith. Therefore I say
 unto you, What things soever ye desire when ye (e)
 pray, believe that ye receive *them*, and ye shall
 25 have *them*. And when ye stand praying, forgive,
 if ye have ought against any: that your Father also
 which is in heaven may forgive you your trespasses.
 26 But if you do not forgive, neither will your Father
 which is in heaven forgive your trespasses.
 27 And they come again to Jerusalem: and as he
 was walking in the temple, there come to him the
 28 chief priests, and the scribes, and the elders, And
 say unto him, By what authority doest thou these
 things? and who gave thee this authority to do these
 29 things? And Jesus answered and said unto them,
 I will also ask of you one question, and answer me,
 and I will tell you by what authority I do these
 30 things. The baptism of John, was it from heaven,
 31 or of men? answer me. And they reasoned with
 themselves, saying, If we shall say, From heaven,
 he will say, Why then did ye not believe him?
 32 But if we shall say, Of men, they feared the people:
 for all men counted John, that he was a prophet
 33 indeed. And they answered and said unto Jesus,
 We cannot tell. And Jesus answering saith unto
 them, Neither do I tell you by what authority I do
 these things.

(d) See Mat. xxi. 21.

(e) When we pray, we must not only have a steadfast faith in the power, wisdom, and goodness of God, but our hearts must likewise be full of tenderness, compassion, and forgiveness, towards our fellow-creatures.

C H A P. XII.

- 1 **A**ND he began to speak unto them by parables.
 A *certain* man planted a vineyard, and set an
 hedge about it, and (a) *digged a place for* the wine-fat,
 and built a tower, and let it out to husbandmen, and
 2 went into a far country. And at the season he sent
 to the husbandmen a servant, that he might receive
 from the husbandmen of the fruit of the vineyard.
 3 And they caught *him*, and beat him, and sent *him*
 4 away empty. And again, he sent unto them another
 servant; and at him they cast stones, and wounded
him in the head, and sent *him* away shamefully
 5 handled. And again, he sent another; and him
 they killed: and many others, beating some, and
 6 killing some. Having yet therefore one son, his
 well-beloved, he sent him also last unto them, say-
 7 ing, They will reverence my son. But those hus-
 bandmen said amongst themselves, This is the heir;
 come, let us kill him, and the inheritance shall be
 8 ours. And they took him, and killed *him*, and cast
 9 *him* out of the vineyard. What shall therefore the
 Lord of the vineyard do? he will come and destroy
 the husbandmen, and will give the vineyard unto
 10 others. And have ye not read this scripture, The
 stone which the builders rejected is become the head
 11 of the corner: This was the Lord's doing, and it
 12 is marvellous in our eyes? And they sought to lay
 hold on him, but feared the people; for they knew
 that he had spoken the parable against them: and
 they left him, and went their way.
 13 And they send unto him certain of the (b) Phari-
 sees, and of the Herodians (c), to catch him in *his*

(a) See Matt. xxi. 33. Note.

(b) See Matt. xxiii. 16, 20. Note.

(c) See Chap. viii. 15.

- 14 words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thouregardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's. And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.
- 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
- 19 Master, Moses wrote unto us, if a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and
- 20 raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying
- 21 left no seed. And the second took her, and died, neither left he any seed: and the third likewise.
- 22 And the seven had her, and left no seed: last of all
- 23 the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them?
- 24 for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of
- 25 God? For when they shall rise from the dead, they neither marry, nor are given in marriage: but are
- 26 as the angels which are in heaven. And as touching the dead that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the
- 27 God of Isaac, and the God of Jacob? He is not

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the God of the dead, but the God of the (*d*) living :
ye therefore do greatly err.

28 And one of the scribes came, and having heard
them reasoning together, and perceiving that he had
answered them well, asked him, Which is the first
29 commandment of all? And Jesus answered him,
The first of all the commandments *is*, Hear, O Israel,
30 the Lord our God is one Lord: And thou shalt
love the Lord thy God with all thy heart, and with
all thy soul, and with all thy mind, and with all thy
31 strength: this is the first commandment. And the
second *is* like, *namely* this, Thou shalt love thy
neighbour as thyself: there is none other command-
32 ment greater than these. And the scribe said unto
him, Well, Master, thou hast said the truth: for
there is one God, and there is none other but he.
33 And to love him with all the heart, and with all the
understanding, and with all the soul, and with all
the strength, and to love *his* neighbour as himself,
is more than all whole burnt-offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he
said unto him, Thou art not far from the kingdom
of (*e*) God. And no man after that durst ask him
any question.

35 And Jesus answered and said, while he taught in
the temple, How say the scribes that Christ is the
36 son of David? For David himself said by the
holy Ghost, The LORD said to my Lord, Sit
thou on my right hand, till I make thine enemies
thy foot-stool. David therefore himself calleth him
37 Lord; and whence is he *then* his son (*f*)? And the
common people heard him gladly.

38 And he said unto them in his doctrine, Beware of
the scribes, which love to go in long clothing, and

(*d*) See Matt. xxii. 32. Note.

(*e*) Thou art not far from becoming a Christian.

(*f*) See Matt. xxii. 45. Note.

- 39 *love* salutations in the market-places, And the chief
seats in the synagogues, and the uppermost rooms at
40 feasts: Which devour widow's houses, and for a
pretence make long prayers: these shall receive
greater damnation.
- 41 And Jesus sat over against the (g) treasury, and
beheld how the people cast money into the treasury:
42 and many that were rich cast in much. And there
came a certain poor widow, and she threw in two
43 mites, which make a farthing (h). And he called unto
him his disciples, and saith unto them, Verily I say
unto you, that this poor widow hath cast more in,
than (i) all they which have cast into the treasury.
44 For all *they* did cast in of their abundance: but she
of her want did cast in all that she had, *even* all
her living (k).

C H A P. XIII.

- 1 **A**ND as he went out of the temple, one of his
disciples saith unto him, Master, see what manner
2 of stones, and what buildings *are here*. And Jesus
answering said unto him, Seest thou these great
buildings? there shall not be left one stone upon
3 another, that shall not be thrown down. And as
he sat upon the mount of Olives, over against the
temple, Peter, and James, and John, and Andrew,
4 asked him privately, Tell us when shall these things
be? and what *shall be* the sign when all these things
5 shall be fulfilled? And Jesus answering them, began

(g) The chest in which were kept all contributions for the use of
the temple.

(h) The fourth part of the Roman penny, not quite two-pence
English money.

(i) Our offerings to God, and our alms and charity to the poor,
are not rated by the largeness of the gift, but by the circumstances
and good intention, of the giver.

(k) All that she had to live upon.

6 to say, Take heed lest any man deceive you. For many shall come in my name, saying, I am *Christ*: and shall deceive many. And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end shall not
 7
 8 be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them (a).

10 And the gospel must first be published among all
 11 nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye (b) premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put
 13 to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of (c) desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) (d) then let them that be in Judea flee to the
 15 mountains: And let him that is on the house-top, not go down into the house, neither enter therein,
 16 (e) to take any thing out of his house. And let

(a) For a testimony to them of the truth of your doctrine.

(b) See *Matt.* x. 19.

(c) When the Roman army shall have taken the city, and the engines and statues of the Emperors shall be carried into the temple, or the holy place. *Matt.* xxiv. 15.

(d) See *Matt.* xxiv. 15.

(e) See *Matt.* xxiv. 17

- him that is in the field, not turn back again for to
 17 take up his garment. But wo to them that are with
 child, and to them that give suck in those days.
 18 And pray ye that your flight be not in the winter.
 19 For in those days shall be affliction, such as was
 not from the beginning of the creation which God
 20 created, unto this time, neither shall be. And ex-
 cept that the Lord had shortened those days, no flesh
 should be saved: but for the elect's sake, whom he
 21 hath chosen, he hath shortened the days (*f*). And
 then, if any man shall say to you, Lo, here is Christ,
 22 or lo, *he is there*: believe *him* not. For false Christs,
 and false prophets shall rise, and shall shew signs and
 wonders, to seduce, if *it were* possible, even the
 23 elect. But take ye heed: behold, I have foretold
 you all things.
 24 But in those days, after that tribulation, the sun
 shall be darkened, and the moon shall not give her
 25 light: And the stars of heaven shall fall, and the
 26 powers that are in heaven shall be shaken (*g*). And
 then shall they see the Son of man coming in the
 27 clouds, with great power and glory. And then
 shall he send his angels, and shall gather together
 his elect from the four winds, from the uttermost
 part of the earth to the uttermost part of heaven.
 28 Now learn a parable of the fig-tree (*h*): when her
 branch is yet tender, and putteth forth leaves,
 29 ye know that the summer is near: So ye in like
 manner, when ye shall see these things come to
 pass, know that it is nigh, *even* at the doors.
 30 Verily I say unto you, that this (*i*) generation
 31 shall not pass, till all these things be done. Heaven

(*f*) See Matt. xxiv. 22. Note.

(*g*) See Matt. xxiv. 29. Note. Luke xxi. 23, 24.

(*h*) Observe the comparison I am going to draw from the fig-tree.

(*i*) The destruction of Jerusalem happened within forty years afterwards. A. D. 69.

and

and earth shall pass away (*k*): but my words shall not pass away.

- 32 But of that day and *that* hour knoweth no man,
 33 no not the (*l*) angels which are in heaven, neither
 34 the Son, but the Father. Take ye heed, watch
 35 and pray: for ye know not when the time is. *For*
the Son of man is as a man taking a far journey,
 who left his house, and gave authority to his ser-
 vants, and to every man his work, and commanded
 36 the porter to watch. Watch ye therefore, (for ye
 know not when the master of the house cometh: at
 even, or at midnight, or at the cock-crowing,
 37 or in the morning) (*m*). Lest coming suddenly, he
 find you sleeping. And what I say unto you, I say
 unto all, Watch.

C H A P. XIV.

- 1 **A**FTER two days, was *the feast* of the passover,
 and of unleavened (*a*) bread: and the chief priests
 and the scribes sought how they might take him by
 2 craft, and put him to death. But they said, Not
 on the feast-day, lest there be an uproar of the
 people.
 3 And being in Bethany, in the house of Simon the
 leper (*b*), as he sat at meat, there came a woman, hav-
 ing an alabaſter-box of ointment of ſpikenard, very

(*k*) The fact shall most certainly come to pass.

(*l*) This is an answer to the questions concerning the destruction of Jerusalem, verse 4, and may be explained by what our blessed Saviour saith, *Acts* i. 7. it being one of the times and seasons which the Father hath put in his power, and made no part of the revelation which the Son was to preach to the world.

(*m*) See *Matt.* xiv. 25.

(*a*) See *Matt.* xxvi. 2.

(*b*) See *Matt.* xxvi. 6. *John* xii. 3.

precious; and she brake the (c) box, and poured it
 4 on his head. And there were some that had indig-
 nation within themselves, and said, Why was this
 5 waste of the ointment made? For it might have
 been sold for more than three hundred pence, and
 have been given to the poor (d). And they mur-
 6 mured against her. And Jesus said, Let her alone,
 why trouble ye her? she hath wrought a good work
 7 on me. For ye have the poor with you always,
 and whensoever ye will ye may do them good: but
 8 me ye have not always. She hath done what she
 could: she is come aforehand to anoint my body
 9 to the burying (e). Verily I say unto you, Wherefo-
 ever this gospel shall be preached throughout the
 whole world, *this* also that she hath done shall be
 spoken of, for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto
 11 the chief priests, to betray him unto them. And
 when they heard *it*, they were glad, and promised
 to give him money. And he sought how he might
 conveniently betray him.

12 And the first day of unleavened bread, when they
 killed the passover, his disciples said unto him,
 Where wilt thou that we go and prepare, that thou
 13 mayest eat the passover? And he sendeth forth two
 of his disciples: and saith unto them, Go ye into
 the city, and there shall meet you a man bearing
 14 a pitcher of water: follow him. And wheresoever
 he shall go in, say ye to the good man of the house,
 The master saith, Where is the guest-chamber,

(c) By breaking the box, may we not understand opening the
 box, and taking part of the perfumed oil which it contained to pour
 upon his head, as was the custom in the East, when they were de-
 sirous of paying extraordinary respect to any one at an entertain-
 ment?

(d) The Roman penny being worth 7¹/₂d. of English money,
 (See Matt. xxii. 19. Note.) the whole amount was 9l. 13s. 9d.

(e) See Matt. xxvi. 10.

where

where I shall eat the passover with my disciples (*f*)?

15 And he will shew you a large upper room fur-
 16 nished and prepared : there make ready for us. And
 his disciples went forth, and came into the city, and
 found as he had said unto them : and they made
 17 ready the passover. And in the evening he cometh
 18 with the twelve. And as they sat, and did eat,
 Jesus said, Verily I say unto you, one of you which
 19 eateth with me, shall betray me. And they began
 to be sorrowful, and to say unto him one by one,
 20 Is it I? and another said, Is it I? And he answer-
 ed and said unto them, *It is* one of the twelve, that
 21 dippeth with me in the dish. The Son of man in-
 deed goeth, as it is written of him : but wo to that
 man by whom the Son of man is betrayed : good
 were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blef-
 sed, and brake *it*, and gave to them, and said, Take,
 23 eat : this is my body (*g*). And he took the cup,
 and when he had given thanks, he gave *it* to them :
 24 and they all drank of it. And he said unto them,
 This is my blood of the new testament, which is
 25 shed for many. Verily I say unto you, I will drink
 no more of the fruit of the vine, until that day that
 I drink it new in the (*b*) kingdom of God.

26 And when they had sung an hymn, they went
 27 out into the mount of Olives. And Jesus saith unto
 them, All ye shall be offended because of me this
 night : for it is written, I will smite the shepherd,

(*f*) See Matt. xxvi. 17.

(*g*) The Jews, in like manner, after the paschal supper distri-
 buted bread, and said, This *is* the bread of affliction which our fa-
 thers did eat in the land of Egypt ; without thinking that it was the
 very individual bread which was eaten in a country so far off, and so
 many ages before. See Matt. xxvi. 26.

(*h*) I shall not have an opportunity of drinking wine again,
 until the gospel is established by my resurrection. See Matt. xxvi.
 29. Note. And then it will be applied to a new purpose, as the
 memorial of my blood.

28 and the sheep shall be scattered. But after that I
 29 am risen, I will go before you into Galilee. But
 Peter said unto him, although all shall be offended,
 30 yet *will* not I. And Jesus saith unto him, Verily
 I say unto thee, that this day, *even* in this night, be-
 fore the cock crow (*i*) twice, thou shalt deny me
 31 thrice. But he spake the more vehemently, If I
 should die with thee, I will not deny thee in any
 32 wise. Likewise also said they all. And they came
 to a place which was named Gethsemane: and he
 saith to his disciples, Sit ye here, while I shall pray.
 33 And he taketh with him Peter, and James, and
 John, and began to be sore amazed, and to be very
 34 heavy, And saith unto them, My soul is exceeding
 sorrowful unto death: tarry ye here and watch.
 35 And he went forward a little, and fell on the ground,
 and prayed, that if it were possible the hour might
 36 pass from him. And he said, Abba, Father, All
 things *are* possible unto thee; take away this cup
 from me: nevertheless, not what I will, but what
 37 thou wilt. And he cometh, and findeth them sleep-
 ing, and saith unto Peter, Simon, sleepest thou?
 38 couldst thou not watch one hour? Watch ye and
 pray, lest ye enter into (*k*) temptation: the spirit
 39 truly *is* ready, but the flesh *is* weak. And again
 he went away, and prayed, and spake the same
 40 words. And when he returned, he found them
 asleep again, (for their eyes were heavy) neither (*l*)
 41 wist they what to answer him. And he cometh the
 third time, and saith unto them (*m*), Sleep on now,

(*i*) St. Mark says *twice*, because he wrote his gospel particularly for the use of the christian converts at Rome; the people there reckoning two cock-crowings, *viz.* the first at midnight, and the other at three in the morning: but the Jews reckoned only by the latter.

(*k*) See *Matt.* xxvi. 41.

(*l*) Neither knew they what reply to make.

(*m*) See *Matt.* xxvi. 45. *Luke* xxii. 46.

and

and take your rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master ; and kissed him.

And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high-priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief with swords and *with* staves, to take me ? I was daily with you in the temple, teaching, and ye took me not : but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his body ; and the young men laid hold on him. And he left the linen cloth, and fled from them *(n)* naked. And they led Jesus away to the high-priest : and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high-priest : and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not toge-

(n) This circumstance seems to have been recorded, to shew the consternation of our Lord's disciples ; the young man choosing to quit his only covering, in cold weather, rather than be detained by those officers.

57 ther (*o*). And there arose certain, and bare false wit-
 58 nesses against him, saying, We heard him say, I will
 destroy this temple that is made with (*p*) hands, and
 within three days I will build another made without
 59 hands. But neither so did their witnesses agree toge-
 60 ther. And the high-priest stood up in the midst,
 and asked Jesus, saying, Answerest thou nothing?
 61 what is it which these witnesses against thee? But
 he held his peace, and answered nothing. Again
 the high-priest asked him, and said unto him, Art
 62 thou the Christ, the Son of the Blessed? And Jesus
 said, I am: and ye shall see the (*q*) Son of man sit-
 ting on the right hand of power, and coming in the
 63 clouds of heaven. Then the high-priest rent his
 clothes, and saith, What need we any further wit-
 64 nesses? Ye have heard the blasphemy: what think
 ye? And they all condemned him to be guilty of
 65 death. And some began to spit on him, and to
 cover his face, and to buffet him, and to say unto
 him, Prophecy: and the servants did strike him
 with the palms of their hands.
 66 And as Peter was beneath in the palace, there
 cometh one of the (*r*) maids of the high-priest.
 67 And when she saw Peter warming himself, she
 looked upon him, and said, And thou also wast with
 68 Jesus of Nazareth. But he denied, saying, I know
 not, neither understand I what thou sayest. And
 69 he went out into the porch; and the cock crew. And
 a maid saw him again, and began to say to them
 70 that stood by, This is *one* of them (*s*). And he de-
 nied it again. And a little after, they that stood by

(*o*) They did not agree in the facts they charged him with, but contradicted each other in the evidence.

(*p*) See Matt. xxvii. 40.

(*q*) See Matt. xxvi. 64.

(*r*) See Matt. xxvi. 69.

(*s*) This was said by the maid, and directly charged upon him by some of the company.

said

said again to Peter, Surely thou art *one* of them : for thou art a Galilean, and thy speech agreeth *thereto*.
 71 But he began to curse and to swear, *saying*, I know
 72 not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

C H A P. XV.

1 **A**ND straightway in the morning the chief priests
 held a consultation with the elders and scribes,
 and the whole council, and bound Jesus, and car-
 2 ried *him* away, and delivered *him* to Pilate. And
 Pilate asked him, Art thou the king of the Jews?
 And he answering said unto him, Thou (*a*) sayest it.
 3 And the chief priests accused him of many things :
 4 but he answered nothing. And Pilate asked him
 again, saying, Answerest thou nothing? behold
 5 how many things they witness against thee. But
 Jesus yet answered nothing; so that Pilate marvel-
 led.
 6 Now at that feast he released unto them one
 7 prisoner, whomsoever they desired (*b*). And there was
one named Barabbas, which lay bound with them
 that had made insurrection with him, who had
 8 committed murder in the insurrection. And the
 multitude crying aloud, began to desire *him to do*
 9 as he had ever done unto them. But Pilate answered
 them, saying, Will ye that I release unto you
 10 the king of the Jews? (For he knew that the
 11 chief priests had delivered him for envy.) But the
 chief priests moved the people, that he should
 12 rather release Barabbas unto them. And Pilate

(*a*) It is as thou hast said. *Matt.* xxvi. 25, 64.

(*b*) He usually released one prisoner at their request.

answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the king
 13 of the Jews? and they cried out again, Crucify
 14 him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate willing to content the people, released Barabbas unto them, and delivered Jesus,
 16 when he had scourged *him*, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band.
 17 And they clothed him with purple, and platted
 18 a crown of thorns, and put it about his *head*, And began to salute him, Hail, (c) king of the Jews.
 19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. And when they had mocked him, they
 20 took off the purple from him, and put his own clothes on him, and led him out to crucify him.
 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the (d) father of
 22 Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being
 23 interpreted, the place of a skull. And they gave him to drink, wine mingled with myrrh (e): but
 24 he received *it* not. And when they had crucified him, they parted his garments (f), casting lots upon
 25 them, what every man should take. And it was

(c) In mockery. *Matt. xxvii. 29.*

(d) See *John xix. 17.* The names of his sons are mentioned, because they were then disciples of great eminence.

(e) This being a mixture of a stupifying quality, was always placed near the cross on such an occasion, and given by the friends of the person suffering to assuage his pain, and render him insensible. See *Matt. xxvii. 34.*

(f) All but the inner part of his dress next his body, which they reserved entire. *John xix. 23.*

- 26 the third hour (*g*), and they crucified him. And the
 supercription of his accusation was written over,
THE KING OF THE JEWS.
 27 And with him they crucify two thieves; the one on
 28 his right hand, and the other on his left. And the
 scripture was fulfilled, which saith, And he was
 29 numbered with the transgressors (*b*). And they that
 passed by, railed on him, wagging their heads, and
 saying, Ah, thou that destroyest the temple, and
 30 buildest *it* in three days, Save thyself, and come
 31 down from the cross. Likewise also, the chief
 priests, mocking, said among themselves with the
 scribes, He saved others, himself he cannot save.
 32 Let Christ the king of Israel descend now from the
 cross, that we may see and believe. And they that
 33 were crucified with him, reviled him. And when
 the sixth hour was come, there was darkness over
 34 the whole (*i*) land, until the ninth hour. And at
 the (*k*) ninth hour Jesus cried with a loud voice,
 saying, Eloi, Eloi, lama sabachthani? which is,
 being interpreted, My God, my God, why hast
 35 thou forsaken me (*l*)? And some of them that stood
 by, when they heard *it*, said, Behold, he calleth

(*g*) As the night was distinguished by four watches, the twelve hours of the day were also marked by four principal ones, viz. the first, third, sixth, and ninth, as in the parable of the labourers. *Matt.* xx. so that whatever happened between the third and sixth, that is, from nine o'clock to noon, was reckoned to belong to the third hour, however near the conclusion of it. This was the case of the crucifixion, near the end of the third hour, and approaching to the sixth, as described by *St. John* xix. 14. *about* the sixth hour, or very near noon.

(*h*) *Isai.* liii. 12. See note on *John* xix. 41.

(*i*) Over the whole land of Judea.

(*k*) The ninth hour began at three in the afternoon.

(*l*) These words are the beginning of *Psalms* xxii. which our Saviour repeats not as desponding under his sufferings, but most probably to direct the people's attention to him as the Messiah, whose deliverance and exaltation, as well as his humiliation and death, are described in that psalm.

- 36 Elias. And one ran, and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, (m) saying, Let alone; let us see whether Elias will
 37 come to take him down. And Jesus cried with a
 38 loud voice (n), and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom.
- 39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
- 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and
 41 Salome; Who also, when he was in Galilee, followed him, and ministered unto him (o); and many other women which came up with him unto Jerusalem.
- 42 And now when the even was come, (because it was the preparation, that is, the day before the
 43 sabbath) Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God (p), came, and went in boldly unto Pilate, and
 44 craved the (q) body of Jesus. And Pilate marvelled if he were already (r) dead: and calling unto him the centurion, he asked him whether he had been
 45 any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought
 46 fine linen, and took him down, and wrapped him

(m) The rest saying. See *Matt.* xxvii. 49.

(n) See *Luke* xxiii. 46.

(o) They attended on him, and relieved his wants. *Luke* viii. 3.

(p) Who was in expectation of the Messiah, and well disposed to receive our blessed Lord as such.

(q) Probably he informed Pilate, that Jesus was dead, and that the Jewish law forbade that a dead body should remain all night upon the tree. See *Deut.* xxi. 23.

(r) From hence we may judge how grievous this punishment was; Pilate being surprized to hear that our Saviour was dead in the evening, though he was crucified before noon.

in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

C H A P. XVI.

1 **AND** when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and
2 anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre,
3 at the rising of the sun. And they said among themselves, Who shall roll us away the stone from
4 the door of the sepulchre? (And when they looked, they saw that the stone was rolled away) for it
5 was very great. And entering into the sepulchre, they saw a young man sitting on the right side,
6 clothed in a long white garment; and they were affrighted. And he saith unto them, Be not
7 affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the
8 place where they laid him. But go your way, tell his disciples and Peter (*a*), that he goeth before you
9 into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the
10 sepulchre; for they trembled, and were amazed: (*b*) neither said they any thing to any man; for they were afraid.

9 Now when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene,
10 out of whom he had cast seven devils. *And she*

(*a*) And especially to Peter, who was so much afflicted for his unhappy denial of his master, that he stood more particularly in need of this comfort.

(*b*) They spoke not to any man they met in the way as they were going to tell the disciples.

went

went and told them that had been with him, as they
 11 mourned and wept. And they, when they had
 heard that he was alive, and had been seen of her,
 believed not.

12 After that, he appeared in another form (c) unto
 two of them, as they walked, and went into the
 13 country. And they went and told *it* unto the residue:
 neither believed they them.

14 Afterward he appeared unto the eleven, as they
 sat at meat, and upbraided them with their unbelief,
 and hardness of heart, because they believed not
 15 them which had seen him after he was risen. And
 he said unto them, Go ye into all the world, and
 16 preach the gospel to every creature. He that be-
 lieveth and is baptized, shall be (d) saved; but he
 17 that believeth not, shall be damned. And these
 signs shall follow them that believe; in my name
 shall they cast out devils; they shall speak with new
 18 tongues; They shall take up (e) serpents; and if
 they drink any deadly thing, it shall not hurt them;
 they shall lay hands on the sick, and they shall
 recover.

19 So then after the Lord had spoken unto them,
 he was received up into heaven, and sat on the
 20 right hand of God. And they went forth, and
 preached every where, the Lord working with
 them, and confirming the word with signs follow-
 ing. Amen.

(c) In another dress and appearance.

(d) By being made a Christian, shall be put in the way of salva-
 tion: on the contrary, he that will not attend to the evidence of
 Christianity, but wilfully rejects it, will be subject to damnation.
 Not that this punishment will be inflicted arbitrarily, and without
 good grounds, it being indeed no more than the natural consequence
 of infidelity; for such a person renders himself unworthy and in-
 capable of the divine mercy.

(e) The Acts of the Apostles contain many instances of these
 miracles, particularly in the case of St. Paul, who was unhurt when
 a viper fastened on his hand. *Acts xxviii. 5.*

T H E

THE
G O S P E L
ACCORDING TO
S T. L U K E.
C H A P. I.

- 1 **F**ORASMUCH as many have taken in hand to
set forth in order a declaration of those things
2 which are most surely believed among us, Even as
they delivered them unto us, which from the begin-
ning were eye-witnesses, and ministers of the word :
3 It seemed good to me also, having had perfect
understanding of all things from the very first, to write
unto thee in order, most excellent Theophilus (*a*),
4 That thou mightest know the certainty of those
things wherein thou hast been instructed.
5 **T**HERE was, in the days of Herod, the king of
Judea, a certain priest named Zacharias, of the (*b*)
course of Abia: and his wife *was* of the daughters

(*a*) Here is an instance of giving titles of honour and respect to persons, according to their rank; which therefore cannot be pretended to be unlawful. See *John* xx. 15.

(*b*) The Jewish priests attended on the service of the temple by turns; or courses, of which there were two for each month, twenty-four in all; that of Abiah being the eighth. See 2 *Chron.* xxiv. 10.

6 of Aaron (*c*), and her name *was* Elifabeth. And they were both righteous before God; walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because that Elifabeth was barren, and they both were *now* well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense (*d*). And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elifabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (*e*) in the spirit and power of (*f*) Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. And Zacharias said unto the angel,

(*c*) She was descended from the family of Aaron.

(*d*) The people performed their devotion in the outward part of the temple; none but the Priests and Levites being permitted to enter into the sanctuary where the altar of incense was.

(*e*) Before him the Messiah and Saviour, who was the Lord their God; the angel of the covenant, in whom *the name of God is*. *Exod. xxiii. 21.* This is a strong proof that Jesus Christ was Jehovah of the Old Testament.

(*f*) In the character of Elias (or Elijah) described *Malachi iv. 5.* as the forerunner of the Messiah.

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Whereby shall I know this? for I am an old man,
 19 and my wife well stricken in years. And the angel
 answering said unto him, I am Gabriel, that stand
 in the presence of God; and am sent to speak unto
 20 thee, and to shew thee these glad tidings. And be-
 hold, thou shalt be dumb, and not able to speak,
 until the day that these things shall be performed,
 because thou believest not my words, which shall
 21 be fulfilled in their season. And the people waited
 for Zacharias, and marvelled that he tarried so long
 22 in the temple. And when he came out, he could
 not speak unto them: and they perceived that he
 had seen a vision in the temple: for he beckoned (g)
 23 unto them, and remained speechless. And it came
 to pass, that as soon as the days of his ministration
 were accomplished, he departed to his own house.
 24 And after those days his wife Elisabeth conceived,
 25 and hid herself (h) five months, saying, Thus hath
 the Lord dealt with me in the days wherein he look-
 ed on me, to take away my reproach among men (i).
 26 And in the sixth month, the angel Gabriel was
 sent from God, unto a city of Galilee, named Naza-
 27 reth, To a virgin espoused to a man whose name was
 Joseph, of the house of David; and the virgin's
 28 name was Mary. And the angel came in unto her,
 and said, Hail, thou that art highly favoured, the Lord
 is with thee: blessed art thou among women (k).
 29 And when she saw him, she was troubled at his
 saying, and cast in her mind what manner of salu-

(g) He made signs.

(h) Did not go abroad out of her house.

(i) Barrenness was reckoned a great disgrace among the Jewish women.

(k) See an higher expression of this kind applied to Jael and Judith, *Judges* v. 24. *Judith* xiii. 18. they being pronounced blessed above women; whereas the Virgin is said to be blessed among women. No argument then can be drawn from this passage for the religious worship paid to her.

- 30 tation (*l*) this should be. And the angel said unto
 her, Fear not, Mary: for thou hast found favour
 31 with God. And behold, thou shalt conceive in
 thy womb, and bring forth a son, and shalt call his
 32 name (*m*) JESUS. He shall be great, and shall
 be called the Son of the Highest; and the Lord
 God shall give unto him the throne of his father
 33 David (*n*). And he shall reign over the house of Jacob
 for ever, and of his kingdom there shall be no end.
 34 Then said Mary unto the angel, How shall this be,
 35 seeing I know not a man? And the angel answered
 and said unto her, The Holy Ghost shall come upon
 thee, and the power of the Highest shall over-
 shadow thee: therefore also that holy thing which
 shall be born of thee, shall be called the Son of God.
 36 And behold, thy cousin Elifabeth, she hath also
 conceived a son in her old age: and this is the sixth
 37 month with her who is called barren. For with
 38 God nothing shall be impossible. And Mary said,
 Behold the handmaid of the Lord; be it unto me
 according to thy word. And the angel departed
 from her.
- 39 And Mary arose in those days, and went into
 the hill-country with haste, into a city of Juda,
 40 And entered into the house of Zacharias, and salut-
 41 ed Elifabeth. And it came to pass that when Elifa-
 beth heard the salutation of Mary, the babe leaped in
 her womb: and Elifabeth was filled with the Holy
 42 Ghost. And she spake out with a loud voice, and
 said, Blessed *art* thou among women, and blessed *is*
 43 the fruit of thy womb. And whence *is* this to me,
 that the mother of my Lord should come to me?

(*l*) The word *Hail* was in fact, as it is here called by the blessed Virgin, a mere salutation, expressive of kindness rather than of reverence, and was so used by our Saviour himself to the women as they were returning from the sepulchre. *Matt.* xxviii. 9.

(*m*) *Matt.* i. 21.

(*n*) In a spiritual sense.

44 For lo, as soon as the voice of thy salutation sounded
 in mine ears, the babe leaped in my womb for joy.
 45 And blessed *is* she that believed: for there shall be
 a performance of those things which were told her
 46 from the Lord. And Mary said, My soul doth
 47 magnify the Lord, And my spirit hath rejoiced in
 48 God my Saviour. For he hath regarded the low
 estate of his handmaiden: for behold, from hence-
 49 forth all generations shall call me blessed. For he
 that is mighty hath done to me great things, and
 50 holy *is* his name. And his mercy *is* on them that
 51 fear him, from generation to generation. He hath
 shewed strength with his arm, he hath (o) scattered
 52 the proud in the imagination of their hearts. He
 hath put down the mighty from *their* seats, and ex-
 53 alted them of low degree. He hath filled the hungry
 with good things, and the rich he hath sent empty
 54 away. He hath holpen his servant Israel, in re-
 55 membrance of *his* mercy, As he spake to our
 56 fathers, to Abraham and to his seed for ever. And
 Mary abode with her about three months, and re-
 turned to her own house.

57 Now Elifabeth's full time came, that she should
 58 be delivered; and she brought forth a son. And
 her neighbours and her cousins heard how the Lord
 had shewed great mercy upon her; and they re-
 59 joiced with her. And it came to pass, that on the
 eighth day they came to circumcise the child, and
 they called him Zacharias, after the name of his
 60 father. And his mother answered and said, Not
 so: but he shall be called (p) John. And they
 61 said unto her, There is none of thy kindred that

(o) Mary probably thought that the deliverance to be effected by
 Christ was no more than the overthrow of the Roman power.
 Zachariah seems to have looked further, to the spiritual benefits of
 it. See *Verse 74*.

(p) John signifies the favour, or gift, of God, the child being
 born when his parents had lost all hope of having issue.

62 is called by this name. And they made signs to
 63 his father, how he would have him called. And
 he asked (q) for a writing table, and wrote, saying,
 64 His name is John. And they marvelled all. And
 his mouth was opened immediately, and his tongue
 65 loosed, and he spake, and praised God. And fear
 came on all that dwelt round about them: and
 all these sayings were noised abroad throughout all
 66 the hill country of Judea. And all they that had
 heard *them*, laid *them* up in their hearts, saying,
 What manner of child shall this be? And the hand
 67 of the Lord was with him. And his father Zacha-
 rias was filled with the holy Ghost, and prophesied,
 68 saying, Blessed be the Lord God of Israel, for he
 69 hath (r) visited and redeemed his people, And hath
 raised up an (s) horn of salvation for us, in the house
 70 of his servant David; As he spake by the mouth
 of his holy prophets, which have been since the
 71 world began (t), That we should be saved from our
 enemies, and from the hand of all that hate us,
 72 To perform the mercy *promised* to our fathers, and
 73 to remember his holy covenant: The oath which
 74 he sware to our father Abraham, That he would
 grant unto us, that we being delivered out of the
 hands of our enemies, might serve him without
 75 fear, In holiness and righteousness before him, all
 76 the days of our life. And thou, child, shalt be
 called the prophet of the Highest: for thou shalt
 go before the face of the Lord, to prepare his ways;
 77 To give knowledge of salvation unto his people, by

(q) He asked by making signs.

(r) God is most frequently said to visit when he punisheth: but
 here, as conferring an act of grace and favour. See also Chap.
 xix. 44.

(s) Horn is used by the Jews for power. A horn of salvation
 therefore means a powerful Saviour.

(t) The first prediction of a Saviour was in the curse pronounced
 upon the serpent immediately after the fall of man. Gen. iii. 15.

78 the remission of their sins, Through the tender
 79 mercy of our God; whereby the day-spring from
 on high hath visited us, To give light to them that
 sit in darkness and in the shadow of death, to guide
 80 our feet into the way of peace. And the child grew,
 and waxed strong in spirit, and was in the deserts
 till the day of his shewing unto Israel (*u*).

C H A P. II.

1 **A**ND it came to pass in those days, that there went
 out a decree from Cesar Augustus, that all the
 2 (*a*) world should be taxed. (And this taxing was
 first made when Cyrenius was governor of Sy-
 3 ria) (*b*). And all went to be taxed, every one into
 4 his own city. And Joseph also went up from Gali-
 lee, out of the city of Nazareth, into Judea, unto
 the city of David, which is called Bethlehem, (be-
 cause he was of the house and lineage of David)
 5 To be taxed with Mary his espoused wife, being
 6 great with child. And so it was, that while they
 were there, the days were accomplished that she
 7 should be delivered (*c*). And she brought forth her
 first-born son, and wrapped him in swaddling clothes,
 and laid him in a manger, because there was no
 room for them in the inn.

(*u*) Till the time of his entering upon his ministry, and preaching
 publicly to the people.

(*a*) Augustus ordered every person in the land of Judea, which
 was sometimes called *all the world*, to be registered. See *Acts* xi.
 28.

(*b*) In the time of Cyrenius or Quirinius, so well known after-
 wards for being Governor of Syria.

(*c*) Observe how the providence of God directed the Roman
 Emperor's decree to be the means of bringing the blessed Virgin to
 lie-in at the very place, where it was foretold Christ should be
 born! See *Matt.* ii. 5. xxi. 4.

8 And there were in the same country shepherds
 abiding in the field, keeping watch over their flock
 9 by night. And lo, the angel of the Lord came
 upon them, and (d) the glory of the Lord shone
 10 round about them; and they were sore afraid. And
 the angel said unto them, Fear not: for behold, I
 bring you good tidings of great joy, which shall be
 11 to all people. For unto you is born this day, in the
 city of David, a Saviour, which is (e) Christ the
 12 Lord. And this *shall be* a sign unto you; Ye shall
 find the babe wrapped in swaddling clothes, lying in
 13 a manger. And suddenly there was with the angel a
 multitude of the heavenly host, praising God, and say-
 14 ing, Glory to God in the highest, and on earth (f)
 15 peace; good will towards men. And it came to pass,
 as the angels were gone away from them into heaven,
 the shepherds said one to another, Let us now go
 even unto Bethlehem, and see this thing which is
 come to pass, which the Lord hath made known un-
 16 to us. And they came with haste, and found Mary
 17 and Joseph, and the babe lying in a manger. And
 when they had seen *it*, they made known abroad the
 saying which was told them concerning this child.
 18 And all they that heard *it*, wondered at those things
 19 which were told them by the shepherds. But Mary
 kept all these things, and pondered *them* in her

(d) This was the glorious light which attended the divine presence on particular solemn occasions; which conducted the Israelites through the wilderness; which shone round the person of our Lord when he was transfigured on the mountain; and which struck St. Paul to the earth at his conversion. See *Acts* xxvi. 13. where it is described as a *light from heaven, above the brightness of the sun, at mid-day.*

(e) *Christ* signifies Anointed; the Messiah, whose coming was at that time generally expected, and who is described by the prophets under the title of the LORD. See note on *Ch. i. 17. Pf. cx. 1.*

(f) Peace signifies reconciliation and forgiveness from God; the highest instance that could be given of his good will and loving kindness to men.

20 heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before
 22 he was conceived in the womb (*g*). And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem,
 23 to present *him* to the Lord. (As it is written in the law of the Lord, Every male that openeth the womb
 24 shall be called holy to the Lord.) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young (*b*)
 25 pigeons. And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man
 26 *was* just and devout, waiting for the consolation of Israel (*i*): and the holy Ghost was upon him. And
 27 it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord's
 28 Christ. And he came by the spirit into the temple: and when the parents brought in the child Jesus, to
 29 do for him after the custom of the law (*k*), Then took he him up in his arms, and blessed God, and
 30 said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have
 31 seen thy salvation: Which thou hast prepared be-

(*g*) He was called Jesus, or the Saviour, which was the name given him by the angel. *Mat. i. 21.*

(*h*) This was the offering appointed for the poor; whereas a lamb was to be offered by such as could afford it. *Lev. xii. 8.*

(*i*) The consolation of Israel is called, *Versé 38*, the redemption, which was to be accomplished by the Messiah or Christ, whom they were at that time earnestly expecting.

(*k*) In acknowledgment that God is the author and proprietor of life, and probably likewise in memory of the destruction of the first-born in Egypt, the law required an offering to be made for the first-born. *Exod. xiii. 12.* In obedience to this law Christ was presented in the temple.

- 32 fore the face of all people: A light to lighten the
 33 Gentiles, and the glory of thy people Israel. And
 Joseph and his mother marvelled at those things
 34 which were spoken of him. And Simeon blessed
 them, and said unto Mary his mother, Behold, this
child is set for the fall and rising again of many in
 Israel; and for a sign which shall be spoken against (l):
 35 (Yea, a sword shall pierce through thy own soul
 also) that the thoughts of many hearts may be re-
 36 vealed. And there was one Anna a prophetess, the
 daughter of Phanuel, of the tribe of Aser; she was
 of a great age, and had lived with an husband seven
 37 years from her virginity: And she *was* a widow
 of about fourscore and four years; which departed
 (m) not from the temple, but served God with fastings
 38 and prayers night and day. And she coming in that
 instant, gave thanks likewise unto the Lord, and
 spake of him to all them that looked for redemption
 39 in Jerusalem. And when they had performed all
 things according to the law of the Lord, they re-
 turned into Galilee, to their own city Nazareth.
 40 And the child grew, and waxed strong in spirit,
 filled with wisdom, and the grace of God was upon
 him.
 41 Now his parents went to Jerusalem every year
 42 at the feast of the passover: And when he was
 twelve years old, they went up to Jerusalem, after
 43 the custom of the feast. And when they had ful-

(l) Many shall fall, or be in a worse state than they were, by their infidelity; and many, on the other hand, shall be raised to a state of salvation, by accepting the gracious covenant which he shall offer, *Mark* xvi. 16. but he himself shall suffer all manner of hardships and opposition, which will discover the general disposition of the nation to be unworthy of the blessing that is offered them.

(m) *Departed not*, that is, did not fail to attend on the temple service, keeping the fasting days, and daily offering up her prayers both morning and evening.

filled

filled the days (*n*), as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. But they supposing him to have been in the (*o*) company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors (*p*), both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist (*q*) ye not that I must be about my Father's business? And they understood not the saying which he spake unto them (*r*). And he went down with them and came to Nazareth, and was subject unto them (*s*): but his mother kept all these say-

(*n*) When they had remained there the seven days of the festival.

(*o*) The company returning home must needs have been very great, as all the males from every part of the country were obliged to appear before the Lord at Jerusalem on each of the three great festivals, viz. the feast of unleavened bread, or the passover; the feast of weeks, or pentecost; and the feast of tabernacles. *Deut.* xvi. 16.

(*p*) It was a custom among the Jews for young persons, at an age when they were supposed capable of answering for themselves, to enter into an engagement to obey the law of God, as is done with us at confirmation: and it may have been on such an occasion, that our Lord applied to the doctors, or teachers of the law, not only condescending to hearken to their instructions, but also putting such questions to them, as might serve to prepare them to receive the religion he came into the world to establish.

(*q*) *Wist ye not?* that is, Did ye not know, or consider? *Acts* xiii. 5. *Mark* xiv. 40.

(*r*) They did not understand whose business he meant.

(*s*) Hereby setting a most powerful and engaging example to all children to be obedient to their parents.

52 ings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

C H A P. III.

- 1 **N**OW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and (a) Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfaniæ the tetrarch of Abilene,
- 2 Annas and Caiaphas being the high-priests (b), the word of God came unto John the son of Zacharias in the wilderness. And he came into all
- 3 the country about Jordan, preaching the baptism of repentance, for the remission of sins; As
- 4 it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the (c) Lord,
- 5 make his paths straight: Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the
- 6 rough ways shall be made smooth; And all flesh
- 7 shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to
- 8 flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father (d): for I say unto you, that God is able of these

(a) See *Mat.* xiv. 1.

(b) By the law of Moses the office of high-priest was for life; but by the corruption of the times, it was long since become annual; and those who had formerly borne that office, still retained the title. Thus Annas, or Ananias, (*Acts* xxiii. 24.) was so called, though Caiaphas was then the actual high-priest.

(c) *Isaiah* xl. 3.

(d) See *Mat.* iii. 9. Note.

- 9 stones to raise up children unto Abraham, And now
 also the ax is laid unto the root of the trees: every
 tree therefore which bringeth not forth good fruit,
 10 is hewn down, and cast into the fire. And the
 people asked him, saying, What shall we do then?
 11 He answereth and saith unto them, He that hath
 two coats (*e*), let him impart to him that hath none;
 12 and he that hath meat, let him do likewise. Then
 came also publicans to be baptized, and said unto
 13 him, Master, what shall we do? And he said unto
 them, Exact no more than that which is (*f*) ap-
 14 pointed you. And the soldiers likewise demanded of
 him saying, And what shall we do? And he said unto
 them, Do violence to no man, neither accuse *any*
 falsely, and be content with your wages (*g*).
 15 And as the people were in expectation, and all
 men mused in their hearts of John, whether he were
 16 the Christ or not; John answered, saying unto
 them all, I indeed baptize you with water; but one
 mightier than I cometh, the latchet of whose shoes
 I am not worthy to unloose (*h*): he shall baptize
 17 you with the holy Ghost, and with fire. Whose fan
 is in his hand, and he will thoroughly purge his floor,
 and will gather the wheat into his garner; but the
 18 chaff he will burn with fire unquenchable. And
 many other things in *his* exhortation preached he
 19 unto the people. But Herod the tetrarch, being

(*e*) Be merciful, kind, and charitable to the needy and distressed.

(*f*) Be not unjust, or vexatious, in the exercise of your office.
 Take no more tribute or custom than is due by law.

(*g*) From this advice we learn the crimes most usually committed
 by the Roman soldiery: and if we compare our own condition with
 that of the Jews who were liable to their violence and wickedness,
 we shall know how to value the free constitution we live under, in
 which the military power is subject to the law of the land, and em-
 ployed not for oppression, but for protection and security.

(*h*) The shoes then worn had no upper leather, but were tied
 across the top of the foot. St. John's meaning was, that he was not
 worthy to do the lowest office about the person of Christ.

reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
 20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and
 22 praying, the heaven was opened; And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from (i) heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age (k), being (as was supposed) the son of
 24 Joseph (l), which was *the son* of Heli, Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of
 25 Janna, which was *the son* of Joseph, Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of
 26 Esli, which was *the son* of Nagge, Which was *the son* of Maah, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of
 27 Joseph, which was *the son* of Juda. Which was *the son* of Joanna, which was *the son* of Rhelsa, which was *the son* of Zorobabel, which was *the son*
 28 of Salathiel, which was *the son* of Neri, Which

(i) See Mat. iii. 16.

(k) Was entered in his thirtieth year.

(l) The antient Jewish doctors, in their commentary on the Old Testament, expressly call the Virgin Mary the daughter of Heli; whence it is probable St. Luke is here giving *her* genealogy. It may also be supposed, that Mary being an only child, her husband Joseph was by the Jewish law accounted the son of Heli, though he was really the son of Jacob, Mat. i. 16. By tracing her family through David and Abraham up to Adam and God, St. Luke shews Jesus, the actual son of Mary, and the supposed son of Joseph, to have been not only the Christ, or Messiah of the Jews, but the seed of the woman promised at the fall, who was to be the Saviour of mankind.

was *the son* of Melchi, which was *the son* of Addi,
which was *the son* of Cofam, which was *the son* of
29 Elmodam, which was *the son* of Er, Which was
the son of Jose, which was *the son* of Eliezer, which
was *the son* of Jorim, which was *the son* of Matthat,
30 which was *the son* of Levi, Which was *the son*
of Simeon, which was *the son* of Juda, which was
the son of Joseph, which was *the son* of Jonan,
31 which was *the son* of Eliakim, Which was *the son*
of Melea, which was *the son* of Menan, which was
the son of Mattatha, which was *the son* of Nathan,
32 which was *the son* of David, Which was *the son*
of Jesse, which was *the son* of Obed, which was
the son of Booz, which was *the son* of Salmon,
33 which was *the son* of Naasson, Which was *the son*
of Aminadab, which was *the son* of Aram, which
was *the son* of Esrom, which was *the son* of Phares,
34 which was *the son* of Juda, Which was *the son*
of Jacob, which was *the son* of Isaac, which was
the son of Abraham, which was *the son* of Thara,
35 which was *the son* of Nachor, Which was *the*
son of Saruch, which was *the son* of Ragau, which
was *the son* of Phalec, which was *the son* of Heber,
36 which was *the son* of Sala, Which was *the son*
of Cainan, which was *the son* of Arphaxad, which
was *the son* of Sem, which was *the son* of Noah,
37 which was *the son* of Lamech, Which was *the*
son of Mathufala, which was *the son* of Enoch,
which was *the son* of Jared, which was *the son*
38 of Maleleel, which was *the son* of Cainan, Which
was *the son* of Enos, which was *the son* of Seth,
which was *the son* of Adam, which was *the son* of
God.

C H A P. IV.

- 1 **AND** Jesus being full of the holy Ghost, returned
 2 from Jordan, and was led by the (a) Spirit
 3 into the wilderness, Being forty days tempted of
 4 the devil; and in those days he did eat nothing:
 5 and when they were ended, he afterward hungered.
 6 And the devil said unto him, If thou be the Son of
 7 God, command this stone that it be made bread.
 8 And Jesus answered him, saying, It is written,
 9 that man shall not live by bread alone, but by
 10 every word of God. And the devil taking him up
 11 into an high mountain, shewed unto him all the
 12 kingdoms of the world in a moment of time. And
 13 the devil said unto him, All this power will I give
 14 thee, and the glory of them; for that is delivered
 15 unto me, and to whomsoever I will, I give it. If
 16 thou therefore wilt worship me, all shall be thine.
 17 And Jesus answered and said unto him, Get thee
 18 behind me, Satan: for it is written, Thou shalt
 19 worship the Lord thy God, and him only shalt
 20 thou serve. And he brought him to Jerusalem,
 21 and set him on a pinnacle of the temple, and said
 22 unto him, If thou be the Son of God, cast thyself
 23 down from hence. For it is written, He shall give
 24 his angels charge over thee to keep thee; And in
 25 *their* hands they shall bear thee up, lest at any time
 26 thou dash thy foot against a stone. And Jesus
 27 answering said unto him, It is said, Thou shalt not
 28 tempt the Lord thy God. And when the devil had
 29 ended all the temptation, he departed from him for
 30 a season (b).

(a) By the holy Spirit. See *Mat. iv. 1.*

(b) Satan finding himself baffled in his personal attacks, resolved to employ the malicious Jews as his instruments to persecute our Lord.

14 And Jesus returned in the power of the spirit (c).
 15 into Galilee: and there went out a fame of him
 through all the region round about. And he
 taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been
 brought up: and, as his custom was, he went into
 the synagogue on the sabbath-day, and stood up for
 17 to read. And there was delivered unto him the
 book of the (d) prophet Eſaias; and when he had
 opened the book, he found the place where it was
 18 written, The spirit of the Lord is upon me, because
 he hath anointed me to preach the gospel to the
 poor, he hath sent me to heal the broken-hearted,
 to preach deliverance to the captives, and recover-
 ing of sight to the blind, to set at liberty them that
 19 are bruised, To preach the acceptable year of the
 20 Lord (e). And he closed the book, and he gave it
 again to the minister, and sat down: and the eyes
 of all them that were in the synagogue were fastened
 21 on him. And he began to (f) say unto them,
 22 This day is this scripture fulfilled in your ears. And
 all bare him witness, and wondered at the gracious
 23 words (g) which proceeded out of his mouth. And
 they said, Is not this Joseph's son? And he said
 unto them, Ye will surely say unto me this proverb,
 Physician, heal thyself: whatsoever we have heard

(c) Under the direction of the holy Spirit.

(d) *Isaiah lxi. 1.* It was customary when any grave person went into the synagogue, to invite him to read a portion of scripture and expound it. See *Acts xiii. 15.*

(e) The acceptable year of the Lord, alludes to the joyful year of jubilee, for the release from servitude; which, in a higher and spiritual sense, signifies deliverance from the slavery of sin.

(f) That is, he began by saying; this being but the preface to the gracious words by which he explained and applied that passage of the prophet.

(g) See *Mat. xiii. 54.* Note.

done in Capernaum, do also here in thy country (*h*).
 24 And he said, Verily I say unto you, No prophet is
 25 accepted in his own country. But I tell you of a
 truth (*i*), many widows were in Israel in the days
 of Elias (*k*), when the heaven was shut up three years
 and six months, when great famine was throughout
 26 all the land: But unto none of them was Elias
 sent, save unto Sarepta, *a city* of Sidon, unto a
 27 woman that was a widow. And many lepers were
 in Israel in the time of Elifeus the prophet: and
 none of them was cleansed, saving Naaman the
 28 Syrian. And all they in the synagogue, when they
 29 heard these things, were filled with wrath, And
 rose up, and thrust him out of the city, and led
 him unto the brow of the hill (whereon their city
 was built) that they might cast him down headlong.
 30 But he passing (*l*) through the midst of them, went
 31 his way: And came down to Capernaum, a city
 of Galilee, and taught them on the sabbath-days.

(*h*) Though God is loving unto every man, and his mercy is over all his works, yet his extraordinary favours are vouchsafed only at such times, and in such measure and proportion, as best suits his infinite wisdom; and let us on all occasions remember, that what no man hath a right to claim, no man hath a right to complain when it is not granted.

(*i*) These instances are quoted by our Lord in order to prove, that they who are nearest to the means of grace, and opportunities of conviction, are often least inclined to profit by them, which are therefore most justly granted to others of a more humble and teachable disposition. The application to the people of Nazareth was so obvious and undeniable, that *they were filled with wrath*, and prepared to destroy him whom they had just before regarded with admiration: whereby they sufficiently discovered their own unworthiness.

(*k*) See 1 Kings xvii. 9. 2 Kings v. 4. Elias and Elifeus are there called Elijah and Elisha.

(*l*) Having miraculously rendered himself invisible, he escaped from them, in like manner as he did afterwards from the Jews in the temple. See John viii. 59.

32 And they were astonished at his doctrine: for his word was with power (*m*).

33 And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the
34 holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he
35 came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come
36 out. And the fame of him went out into every place of the country round about.

37
38 And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him
39 for her. And he stood over her, and rebuked the fever (*n*), and it left her. And immediately she arose, and (*o*) ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them,
41 and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.
42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not

(*m*) The people of Capernaum being at that time better disposed than those of Nazareth, he wrought miracles there, and gave them proofs of his divine power, along with his doctrine.

(*n*) By a word he allayed the fever as he did the storm. *Mat.* viii. 26.

(*o*) She attended on them.

43 depart from them. And he said unto them, I must
 preach the kingdom of God to other cities also: for
 44 therefore am I sent. And he preached in the syna-
 gogues of (*p*) Galilee.

C H A P. V.

1 **A**ND it came to pass, that as the people pressed
 upon him to hear the word of God, he stood
 2 by the lake of (*a*) Gennesareth, And saw two ships
 standing by the lake: but the fishermen were gone
 3 out of them, and were washing *their* nets. And he
 entered into one of the ships which was Simon's,
 and prayed him that he would thrust out a little from
 the land: and he sat down and taught the people out
 4 of the ship. Now when he had left speaking, he
 said unto Simon, Launch out into the deep, and
 5 let down your nets for a draught. And Simon
 answering, said unto him, Master, we have toiled
 all the night, and have taken nothing: nevertheless
 6 at thy word I will let down the net. And when they
 had this done, they inclosed a great multitude of
 7 fishes; and their net brake. And they beckoned
 unto *their* partners, which were in the other ship,
 that they should come and help them. And they
 came, and filled both the ships, so that they began
 8 to sink. When Simon Peter saw *it*, he fell down at
 Jesus' knees, saying, Depart from me, for I am
 9 a sinful man (*b*), O Lord. For he was astonished, and
 all that were with him, at the draught of the fishes
 10 which they had taken: And so *was* also James
 and John the sons of Zebedee, which were partners

(*p*) Throughout all Galilee. See *Mat.* iv. 23.

(*a*) The lake of Gennesareth is otherwise called the sea of Ga-
 lilee. See *Mat.* iv. 18.

(*b*) And the sense of my unworthiness makes me incapable of
 bearing the presence of a person endued with such extraordinary
 power.

with

- with Simon. And Jesus said unto Simon, Fear not;
 11 from henceforth thou shalt catch (c) men. And when they had brought their ships to land, they forsook all, and followed him.
- 12 And it came to pass, when he was in a certain city (d), behold, a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
- 13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy
 14 departed from him. And he charged him to tell no man: but go, and shew thyself to the priest (e), and offer for thy cleansing, according as Moses
 15 commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to
 16 be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.
- 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them (f).
- 18 And behold, men brought in a bed a man which was taken with a palsy: and they sought means to
 19 bring him in, and to lay *him* before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the (g) house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.
- 20 And when he saw their faith, he said unto him,

(c) See *Mat.* iv. 19. Note.

(d) In Capernaum. See *Mark* ii. 1.

(e) See *Mat.* viii. 4.

(f) To heal such as came for that purpose; whereas the Pharisees and doctors came to hear, and make their malicious and profane remarks. See *Verse* 21.

(g) See *Mark* ii. 4.

21 Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive
 22 sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What
 23 reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up
 24 and walk? But that ye may know that the Son of man hath power upon earth (*b*) to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.
 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own
 26 house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and saw a publican named (*i*) Levi, sitting at the receipt of
 28 custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans, and of others
 30 that sat down with them. But their scribes and Pharisees (*k*) murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering, said unto them, They
 31 that are whole need not a (*l*) physician: but they that are sick. I came not to call the righteous, but
 32 sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the

(*b*) See *Mat.* ix. 6. Note.

(*i*) Levi was the same person at *St. Matthew.* See *Mat.* ix. 9.

(*k*) The scribes and Pharisees of that place.

(*l*) I converse with sinners for the same reason that physicians visit the sick. The end of my coming into the world is to heal and save men's souls. I therefore justly apply my remedies to such as want and desire them; not to those who think they have no need of them.

disciples

- disciples* of the Pharisees ; but thine eat and drink ?
 34 And he said unto them (*m*), Can ye make the children
 of the bride-chamber fast, while the bridegroom is
 35 with them ? But the days will come, when the
 bridegroom shall be taken away from them, and
 then shall they fast in those days. And he spake also
 36 a parable unto them, No man putteth a piece of
 new garment upon an old : if otherwise, then both
 the new maketh a rent, and the piece that was
taken out of the new, agreeth not with the old.
 37 And no man putteth new wine into old bottles ;
 else the new wine will burst the bottles, and be
 spilled, and the bottles shall perish (*n*). But new
 38 wine must be put into new bottles ; and both are
 39 preserved. No man also having drunk old *wine*,
 straightway desireth new : for he saith, The old is
 better (*o*).

C H A P. VI.

- 1 **A**ND it came to pass on the second (*a*) sabbath af-
 ter the first, that he went through the corn-fields :
 and his disciples plucked the ears of corn, and did
 2 eat, rubbing *them* in *their* hands. And certain of
 the Pharisees said unto them, Why do ye that
 which is not lawful to do on the sabbath-days ?
 3 And Jesus answering them said, Have ye not read

(*m*) See *Mat.* ix. 15, 16.

(*n*) It would be improper to unite the spiritual and heavenly doctrine of the new dispensation with the austere discipline of the old ; injunctions of that kind being found dangerous and fatal to religion, engrossing men's attention, and causing a disregard and neglect of duties infinitely more important and essential. See *Mat.* ix. 16. *Mark* ii. 21.

(*o*) Opinions and practices of every kind long used, are obstinately adhered to ; and the most excellent system of religion, though taught in the word of God, is rejected on the mere suspicion of novelty.

(*a*) The second sabbath after the passover.

- so much as this, what David did, when himself was
 4 an hungred, and they which were with him (*b*): How
 he went into the house of God, and did take and
 eat the shew-bread, and gave also to them that were
 with him, which is not lawful to eat but for the
 5 priests alone? And he said unto them, That the
 Son of man is Lord also of the sabbath.
 6 And it came to pass also on another sabbath, that
 he entered into the synagogue and taught: and there
 7 was a man whose right hand was withered. And
 the scribes and Pharisees watched him, whether he
 would heal on the sabbath-day: that they might
 8 find an accusation against him. But he knew their
 thoughts, and said to the man which had the
 withered hand, Rise up, and stand forth in the
 9 midst. And he rose, and stood forth. Then said
 Jesus unto them, I will ask you one thing, Is it
 lawful on the (*c*) sabbath-days to do good, or to do
 10 evil? to save life or to destroy *it*? And looking
 round about upon them all, he said unto the man,
 11 Stretch forth thy hand. And he did so: and his
 hand was restored whole as the other. And they
 were filled with madness; and communed one with
 another what they might do to Jesus.
 12 And it came to pass in those days, that he went
 out into a mountain to pray, and continued all night
 13 in prayer to God. And when it was day, he called
 unto him his disciples: and of them he chose twelve,
 14 whom also he named Apostles (*d*): Simon (whom he
 also named (*e*) Peter) and Andrew his brother;
 15 James and John; Philip and Bartholomew; Mat-

(*b*) See 1 Samuel xxi. 6

(*c*) See Mark ii. 27.

(*d*) Apostle signifies a messenger or person sent on any particular occasion. Observe the humility of the title, by which those great instruments under our blessed Saviour in propagating the Gospel were distinguished.

(*e*) See Mat. x. 2.

threw and Thomas; James *the son* of Alpheus and
 16 Simon called Zelotes (*f*); And Judas *the brother*
 of James, and Judas Iscariot, which also was the
 traitor.

17 And he came down with them, and stood in the
 plain: and (*g*) the company of his disciples, and a great
 multitude of people out of all Judea and Jerusalem,
 and from the sea-coast of Tyre and Sidon, which
 came to hear him, and to be healed of their diseases;
 18 And they that were vexed with unclean spirits: and
 19 they were healed. And the whole multitude sought
 to touch him: for there went virtue out of him,
 and healed them all.

20 And he lifted up his eyes on his disciples, and
 said, Blessed *be* ye (*h*) poor: for yours is the king-
 21 dom of God. Blessed *are* ye that hunger now: for
 ye shall be filled. Blessed *are* ye that weep now: for
 22 ye shall laugh. Blessed *are* ye when men shall hate
 you, and when they shall separate you *from their*
company, and shall reproach *you*, and cast out your
 23 name as evil, for the Son of man's sake. Rejoice
 ye in that day, and leap for joy: for behold, your
 reward *is* great in heaven: for in the like manner
 24 did their fathers unto the prophets. But wo unto
 you that are rich: for ye have received your consol-
 25 tion. Wo unto you that are full: for ye shall hun-
 ger. Wo unto you that laugh now: for ye shall
 26 mourn and weep. Wo unto you when all men shall
 speak well of you (*i*): for so did their fathers to the
 false prophets.

27 But

(*f*) Simon was so common a name, that it is generally distin-
 guished by some addition. This Simon Zelotes is also called the
 Canaanite. *Mat. x. 4.*

(*g*) And *with him stood* the company, &c.

(*h*) Poor in spirit. See *Mat. v. 3.* and Note.

(*i*) If you falsely represent the nature of my religion, and counte-
 nance and indulge men in sin, your base compliances may gain their
 favour

27 But I say unto you which hear, Love your
 28 enemies, do good to them which hate you: bless
 them that curse you, and pray for them which
 29 despitefully use you. And unto him that smiteth
 thee on the *one* cheek, offer also the other: and him
 that taketh away thy cloak, forbid not *to take thy*
 30 coat also (*k*). Give to every man that asketh of
 thee; and of him that taketh away thy goods, ask
 31 *them* not again. And as ye would that men should
 32 do to you, do ye also to them likewise. For if ye
 love them which love you, what thank have ye?
 33 for sinners also love those that love them. And if
 ye do good to them which do good to you, what
 thank have ye? for sinners also do even the same.
 34 And if ye lend to them of whom ye hope to receive,
 what thank have ye? for sinners also lend to sinners,
 35 to receive as much again. But love ye your
 enemies, and do good, and lend, hoping for nothing
 again: and your reward shall be great, and ye shall
 be the children of the Highest: for he is kind unto
 36 the unthankful, and *to* the evil. Be ye therefore
 37 merciful, as your Father also is merciful. Judge
 not, and ye shall not be judged: condemn not,
 and ye shall not be condemned: forgive, and ye
 38 shall be forgiven: Give, and it shall be given unto
 you; good measure, pressed down, and shaken to-
 gether, and running over, shall men give into your
 (*l*) bosom. For with the same measure that ye mete
 withal, it shall be measured to you again.

favour and good word (for so did the false prophets of old); but woe unto you notwithstanding; you will fall under the displeasure of Almighty God, which you will feel most severely hereafter.

(*k*) See *Mat.* v. 40.

(*l*) The skirt of the loose upper garment being held up hollow to receive any thing poured into it, is what is called the lap, or bosom.

- 39 And he spake a parable unto them, (m) Can
 40 the blind lead the blind? shall they not both
 41 fall into the ditch? The disciple is not above
 42 his master: but every one that is perfect shall
 43 be as his master (n). And why beholdest thou the
 44 mote that is in thy brother's eye, but perceivest
 45 not the beam that is in thine own eye (o)? Either
 how canst thou say to thy brother, Brother, let
 me pull out the mote that is in thine eye, when
 thou thyself beholdest not the beam that is in thine
 own eye? Thou hypocrite, cast out first the beam
 out of thine own eye, and then shalt thou see clearly
 to pull out the mote that is in thy brother's eye.
 43 For a good tree bringeth not forth corrupt fruit:
 neither doth a corrupt tree bring forth good fruit.
 44 For every tree is known by his own fruit: for of
 thorns men do not gather figs, nor of a bramble-
 45 bush gather they grapes. A good man, out of the
 good treasure of his heart, bringeth forth that which
 is good: and an evil man, out of the evil treasure of
 his heart, bringeth forth that which is evil: for of
 the abundance of the heart his mouth speaketh.
 46 And why call ye me Lord, Lord, and do not the
 47 things which I (p) say? Whosoever cometh to me,
 and heareth my sayings, and doeth them, I will
 48 shew you to whom he is like. He is like a man
 which built an house, and digged deep, and laid
 the foundation on a rock: and when the flood arose,
 the stream beat vehemently upon that house, and

(m) From this parable, or proverb, our Lord takes occasion to teach his disciples the necessity of carefully attending to the true nature of his religion, in order to instruct others in it, and of setting an example in their own practice of all those virtues which it is their duty to inculcate.

(n) Every disciple who endeavours to excel, will tread in his master's steps.

(o) See *Matt.* vii. 3. Note.

(p) See *Matt.* vii. 21. Note.

could

- could not shake it; for it was founded upon a rock.
 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

C H A P. VII.

- 1 **N**OW when he had ended all his sayings in the audience of the people, he entered into Capernaum.
 2 And a certain centurion's servant, who was dear
 3 unto him, was (a) sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come
 4 and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was
 5 worthy for whom he should do this: For he loveth
 6 our nation, and he hath built us a synagogue. Then Jesus went with him. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under
 7 my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my
 8 servant shall be healed. For I also am a (b) man set under authority, having under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do
 9 this, and he doeth it. When Jesus heard these things, he marvelled at him and turned him about, and said unto the people that followed him, I say unto you, I have not found so great (c) faith, no, not

(a) See Matt. viii. 5.

(b) See Matt. viii. 9.

(c) See Matt. viii. 10.

- 10 in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.
- 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her,
- 14 Weep not. And he came and touched the bier (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up amongst us; and, That God hath (d) visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.
- 18 And the disciples of John shewed him of all these things. And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou (e) he that should come, or look we for another?
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me.

(d) Visit is taken here, as *Chap. i. 68.*

(e) See *Matt. xi. 3.*

- 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see?
- 25 a reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live
- 26 delicately, are in kings courts. But what went ye out for to see? A prophet? Yea, I say unto you,
- 27 and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before
- 28 thee. For I say unto you, Among those that are born of women, there is not a greater prophet than
- (f) John the Baptist: but he that is least in the
- 29 kingdom of God, is greater than he. And all the people that heard *him*, and the publicans, justified God (g), being baptized with the baptism of John.
- 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
- 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they
- 32 like? They are like unto children (h) sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not
- 33 danced: we have mourned to you, and ye have not wept. For John the Baptist came neither eating
- 34 bread, nor drinking wine; and ye say, (i) He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.
- 35 But wisdom is justified of all her children.

(f) See Matt. xi. 11.

(g) They glorified God for his wisdom and mercy in sending John to preach repentance, and assented to the character Christ had given of him.

(h) See Matt. xi. 16.

(i) See Matt. xi. 18.

36 And one of the Pharisees (*k*) desired him that he
 would eat with him. And he went into the Pharisee's
 37 house, and sat down to meat. And behold, a
 woman in the city, which was a sinner, when she
 knew that Jesus sat at meat in the Pharisee's house,
 38 brought an alabaſter-box of ointment, And ſtood
 at his (*l*) feet behind him weeping, and began to
 waſh his feet with tears, and did wipe *them* with the
 hairs of her head, and kiſſed his feet, and anointed
 39 *them* with the ointment (*m*). Now when the Pha-
 riſee which had bidden him, ſaw *it*, he ſpake within
 himſelf, ſaying, This man, if he were a prophet,
 would have known who, and what manner of wo-
 man, *this is* that toucheth him : for ſhe is a ſinner.
 40 And Jeſus answering, ſaid unto him, Simon, I have
 ſomewhat to ſay unto thee. And he ſaith, Maſter,
 41 ſay on. There was a certain creditor, which had
 two debtors : the one owed five hundred pence, and
 42 the other fifty. And when they had nothing to pay,
 he frankly forgave them both. Tell me therefore,
 43 which of them will love him moſt ? Simon an-
 ſwered and ſaid, I ſuppoſe that he to whom he for-
 gave moſt. And he ſaid unto him, Thou haſt
 44 rightly judged. And he turned to the woman, and
 ſaid unto Simon, Seeſt thou this woman ? I entered

(*k*) Whoſe name was Simon. See *Verſe* 40.

(*l*) The Jews did not ſit on chairs at their meals, but lay along
 on their ſide upon couches ; and as they firſt took off their ſhoes,
 and wore no ſtockings, their feet were bare, and either reſted on the
 couch, or hung down backward a little beyond the edge of it ; and
 in either of theſe poſitions a perſon ſtanding behind, and leaning a
 little forward, might eaſily handle them. See *John* xiii. 23.

(*m*) This anointing appears in ſeveral reſpects to differ from that
 which is related by the other Evangelists. That was done by Mary,
 an excellent holy woman ; this by one who had been notorious for
 her bad life. That was at Bethany, and this in Galilee. That gave
 occaſion to our Lord's vindication and praiſe of the woman ; where-
 as here he reproves his hoſt for diſreſpect. See *Matt.* xxvi. *Mark*
xv. *John* xii.

into

- into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and
 45 wiped *them* with the hairs of her head. Thou gavest me no (*n*) kiss : but this woman, since the time I came in, hath not ceased to kiss my feet.
 46 Mine head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.
 47 Wherefore I say unto thee, Her sins, which are many, are forgiven : for she loved much : but to
 48 whom little is forgiven, the same loveth little. And
 49 he said unto her, Thy sins are forgiven. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?
 50 And he said to the woman, Thy faith hath saved thee ; go in peace (*o*).

C H A P. VIII.

- 1 **A**ND it came to pass afterward, that he went throughout every city and village, preaching, and shewing the glad (*a*) tidings of the kingdom of God :
 2 and the twelve *were* with him ; And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went
 3 seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.
 4 And when much people were gathered together, and were come to him out of every city, he spake
 5 by a parable : A sower went out to sow his seed : and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air de-

(*n*) See *Matt.* xxvi. 49. Note.

(*o*) This woman approacheth Christ with deep contrition for her sins, and in full assurance of faith in him ; and is therefore pronounced to be in a state of salvation.

(*a*) The glad tidings of the gospel covenant. See *Matt.* iii. 2.

6 voured it. And some fell upon a rock, and as soon
 as it was sprung up, it withered away, because it
 7 lacked moisture. And some fell among thorns, and
 8 the thorns sprang up with it, and choked it. And
 other fell on good ground, and sprang up, and bare
 fruit an hundred fold. And when he had said
 these things, he cried, (b) He that hath ears to ear,
 9 let him hear. And his disciples asked him, saying,
 10 What might this parable be? And he said, Unto you
 it is given to know the mysteries of the kingdom
 of God: but to others in parables; that (c) seeing
 they might not see, and hearing they might not un-
 11 derstand. Now the parable is this: The seed is
 12 the word of God. Those by the way-side, are they
 that hear: then cometh the devil, and taketh away
 the word out of their hearts, lest they should believe
 13 and be saved. They on the rock, *are they*, which
 when they hear, receive the word with joy; and
 these have no root, which for a while believe, and
 14 in time of temptation fall away. And that which
 fell among thorns, are they, which when they have
 heard, go forth and are choked with cares and
 riches, and pleasures of *this* life, and bring no fruit
 15 to perfection. But that on the good ground, are
 they, which in an honest and good heart, having
 heard the word, keep it, and bring forth fruit with
 patience.

16 No man when he hath lighted a candle, cover-
 eth it with a (d) vessel, or putteth it under a bed:

(b) See *Matt. xi. 15.*

(c) Because though they see, they will not attend, and though
 they hear, they will not be convinced. See *Matt. xiii. 14.* Note.

(d) As every thing in common life is to be put to its proper use,
 so is my doctrine, which I have now explained, that you may profit
 the better by it. For the use of hearing and reading the word of
 God is to improve by what we learn; and if our hearts and lives
 be not improved thereby, we shall be condemned for neglecting the
 opportunities which God is pleased to afford us for that purpose.

- into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and
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K

but

but setteth it on a candlestick, that they which enter
 17 in may see the light. For nothing is secret, that
 shall not be made manifest: neither any thing hid,
 18 that shall not be known and come abroad. Take
 heed therefore how ye hear: for whosoever hath,
 to him shall be given; and whosoever hath not,
 from him shall be taken even that which he seemeth
 to have.

19 Then came to him his mother and his (e) bre-
 20 thren, and could not come at him for the press. And
 it was told him *by certain*, which said, Thy mother
 and thy brethren stand without, desiring to see thee.
 21 And he answered and said unto them (f), My mother
 and my brethren are these which hear the word of
 God, and do it.

22 Now it came to pass on a certain day, that he
 went into a ship with his disciples, and he said unto
 them, Let us go over unto the other side of the
 23 lake. And they launched forth. But as they sailed,
 he fell asleep: and there came down a storm of
 wind on the lake, and they were filled *with water*,
 24 and were in jeopardy. And they came to him,
 and awoke him, saying, Master, master, we perish.
 Then he arose, and rebuked the wind, and the
 raging of the water: and they ceased, and there
 25 was a calm. And he said unto them, Where is
 your faith? And they being afraid, wondered, saying
 one to another, What manner of man is this? for
 he commandeth even the winds and water, and they
 obey him.

26 And they arrived at the country of the Gada-
 27 renes, which is over against Galilee. And when
 he went forth to land, there met him out of the
 city, a certain man which had devils long time,
 and ware no clothes, neither abode in *any* house,

(e) See Matt. xii. 46.

(f) See Chap. xi. 27.

28 but in the tombs. When he saw Jesus, he cried
 out, and fell down before him, and with a loud
 voice said, What have I to do with thee, Jesus,
 thou son of God most High? I beseech thee tor-
 29 ment me not. (For he had commanded the unclean
 spirit to come out of the man. For oftentimes it had
 caught him: and he was kept bound with chains,
 and in fetters; and he brake the bands, and was
 30 driven of the devil into the wilderness.) And Jesus
 asked him, saying, What is thy name? And he said,
 (g) Legion: because many devils were entered into
 31 him. And they besought him that he would not
 32 command them to go out into the deep. And there
 was there an herd of many swine feeding on the
 mountain: and they besought him that he would
 33 suffer them to enter into (h) them. And he suffered
 them. Then went the devils out of the man, and
 entered into the swine: and the herd ran violently
 down a steep place into the lake, and were choked.
 34 When they that fed them saw what was done, they
 fled, and went and told *it* in the city and in the
 35 country. Then they went out to see what was
 done; and came to Jesus, and found the man out
 of whom the devils were departed, sitting at the feet
 of Jesus, clothed, and in his right mind: and they
 36 were afraid. They also which saw *it*, told them
 by what means he that was possessed of the devils,
 was healed.

37 Then the whole multitude of the country of the
 Gadarenes round about, (i) besought him to depart
 from them; for they were taken with great fear:
 and he went up into the ship, and returned back
 38 again. Now the man out of whom the devils were
 departed, besought him that he might be with him:

(g) See *Matt.* xxvi. 53. Note.

(h) See *Matt.* viii. 32. Note.

(i) See *Chap.* v. 8. Note.

- 39 but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things
- 40 Jesus had done unto him. And it came to pass, that when Jesus was returned, the people *gladly* received him: for they were all waiting for him.
- 41 And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he
- 42 would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.
- 43 And a woman having an issue of blood twelve years, which had spent all her *(k)* living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment:
- 44 and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest
- 45 thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue
- 46 is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him,
- 47 and how she was healed immediately. And he said unto her, Daughter, be of good *(l)* comfort: thy faith hath made thee whole; go in peace.)
- 48 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy
- 49 daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made
- 50

(k) See Mark v. 26.

(l) See Matt. ix. 22.

51 whole. And when he came into the house, he
 suffered no man to go in, save Peter, and James,
 and John, and the father and the mother of the
 52 maiden. And all wept, and bewailed her: but he
 said, Weep not; she is not dead, but sleepeth.
 53 And they laughed him to scorn, knowing that she
 was dead. And he put them all out, and took her
 54 by the hand, and called, saying, Maid, arise. And
 55 her spirit came again, and she arose straightway:
 56 and he commanded to give her meat. And her
 parents were astonished: but he charged them that
 they should tell no man what was done.

C H A P. IX.

1 **T**HEN he called his twelve disciples together, and
 gave them power and authority over all devils,
 2 and to cure diseases. And he sent them to preach
 (a) the kingdom of God, and to heal the sick.
 3 And he said unto them, Take nothing for your (b)
 journey, neither staves, nor scrip, neither bread,
 neither money; neither have two coats apiece.
 4 And whatsoever house ye enter into, there abide,
 5 and thence depart. And whosoever will not receive
 you, when ye go out of that city, shake off the
 very dust from your feet for a testimony against
 6 them. And they departed, and went through
 the towns, preaching the gospel, and healing every
 where.
 7 Now Herod the tetrarch (c) heard of all that was
 done by him: and he was perplexed, because that
 it was said of some, that John was risen from
 8 the dead: And of some, that Elias had appeared:
 and of others, that one of the old prophets was

(a) See Verse 6, and Matt. iii. 2.

(b) See Matt. x. 9.

(c) See Matt. xiv. 1.

9 risen again. And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging
11 to the city called Bethsaida. And the people when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and
12 healed them that had need of healing. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are
13 here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we
14 should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in
15 a company. And they did so, and made them all
16 sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set
17 before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them, twelve baskets.

18 And it came to pass as he was alone (*d*) praying, his disciples were with him: and he asked them, saying,
19 Whom say the people that I am? They answering, said, John the Baptist: but some *say* Elias: And others *say*, that one of the old prophets
20 is risen again. He said unto them, But whom say ye that I am? Peter answering, said, The Christ
21 of God. And he straitly charged them, and com-

(*d*) After the multitude were gone away, and none but his disciples were with him.

22 manded *them* to tell no man that thing : Saying,
The Son of man must suffer many things, and be
rejected of the elders, and chief priests, and scribes,
and be slain, and be raised the third day.

23 And he said to them all, If any man will come
after me, let him deny himself, and take up his
24 (e) cross daily, and follow me. For whosoever will
save his life, shall lose it : but whosoever will lose
25 his life for my sake, the same shall save it. For
what is a man advantaged, if he gain the whole
26 world, and lose himself, or be cast away ? For
whosoever shall be ashamed of me and of my words,
of him shall the Son of man be ashamed, when he
shall come in his own glory and *in his* Father's, and
27 of the holy angels. But I tell you of a truth, there
be some standing here which shall not taste of death,
till they see the kingdom of God (f).

28 And it came to pass, about an eight days after
these sayings, he took Peter, and John, and James,
29 and went up into a mountain to pray. And as he
prayed, the *fashion* of his countenance was altered,
30 and his raiment *was* white and glistering. And
behold, there talked with him two men, which
31 were Moses and Elias (g) : Who appeared in glory,
and spake of his decease which he should ac-
32 complish at Jerusalem (h). But Peter, and they
that were with him, were heavy with sleep : and
when they were awake, they saw his glory, and
33 the two men that stood with him. And it came to
pass, as they departed from him, Peter said unto
Jesus, Master, it is good for us to be here ; and let
us make three tabernacles, one for thee, and one

(e) See *Matt. x. 38.*

(f) Until they have seen the great power of God in the de-
struction of Jerusalem.

(g) See *Mark ix. 4.* Note.

(h) As the completion of the law and the prophets.

for Moses, and one for Elias : not knowing what
 34 he said (*i*). While he thus spake, there came a cloud,
 and overshadowed them : and they feared as they
 35 entered into the cloud. And there came a voice
 out of the cloud, saying, This is my beloved Son,
 36 hear him. And when the voice was past, Jesus
 was found alone : and they kept *it* close, and told
 no man in those days any of those things which they
 had seen.

37 And it came to pass, that on the next day, when
 they were come down from the hill, much people
 38 met him. And behold, a man of the company
 cried out, saying, Master, I beseech thee, look upon
 39 my son, for he is mine only child. And lo, a spirit
 taketh him, and he suddenly crieth out, and it tear-
 eth him that he foameth again, and bruising him,
 40 hardly departeth from him. And I besought thy
 disciples to cast him out, and they could not.
 41 And Jesus answering said, O faithless and perverse
 generation, how long shall I be with you, and suf-
 42 fer you? bring thy son hither. And as he was yet
 a coming, the devil threw him down, and tare
 him : and Jesus rebuked the unclean spirit, and
 healed the child, and delivered him again to his
 father.

43 And they were all amazed at the mighty power
 of God : But while they wondered every one at
 all things which Jesus did, he said unto his disciples,
 44 Let these sayings sink down into your ears (*k*) ; for the
 Son of man shall be delivered into the hands of men.
 45 But they understood not this saying, and it was hid
 from them, that they perceived it not : and they
 feared to ask him of that saying.

(*i*). See *Mark* ix. 7.

(*k*) Let what I am going to say make a deep impression upon
 you ; for it is of the utmost consequence, that you should know
 how my ministry will end, notwithstanding the applause with which
 my miracles are now received.

46 Then there arose a reasoning among them,
 47 which of them should be greatest. And Jesus per-
 48 ceiving the thought of their heart, took a child,
 and set him by him. And said unto them, whoso-
 ever shall receive this child in my name, receiveth
 me: and whosoever shall receive me, receiveth
 him that sent me: for he that is least among you
 all, the same shall be great.

49 And John answered and said, Master, we saw
 one casting out devils in thy name; and we forbid
 50 him, because he followeth not with us. And Jesus
 said unto him, Forbid *him* not; for (l) he that is
 not against us, is for us.

51 And it came to pass, when the time was come
 that he should be received (m) up, he stedfastly
 52 set his face to go to Jerusalem, And sent messen-
 gers before his face: and they went, and entered
 into a village of the (n) Samaritans, to make ready
 53 for him. And they did not receive him, because his
 face was as though he would go to (o) Jerusalem.
 54 And when his disciples James and John saw this,
 they said, (p) Lord, wilt thou that we command fire
 to come down from heaven, and consume them,
 55 even as Elias did? But he turned, and rebuked
 them, and said, Ye know not what manner of
 56 spirit ye are of. For (q) the Son of man is not come
 to destroy men's lives, but to save *them*. And they
 went to another village.

(l) See *Matt.* xii. 30. *Mark* ix. 40.

(m) The time now drawing near for his saving the world, he set
 his face, *that is*, he firmly resolved to prepare for what he knew was
 to happen to him at Jerusalem.

(n) The country of Samaria lay between Galilee and Jerusalem.

(o) See *John* iv. 9.

(p) The disciples were equally blameable with the Samaritans.

(q) The religion of Christ is not to be supported by force and
 violence, but is of a gentle and gracious spirit, wishing not to
 hurt, but to benefit the body, as well as the soul.

57 And it came to pass that as they went in the way,
 58 a certain man said unto him, Lord, I will follow
 thee whithersoever thou goest. And Jesus said un-
 to him, Foxes have holes, and birds of the air *have*
 nests, but the Son of man hath not where to lay *his*
 59 head. And he said unto another, Follow me: but
 he said, Lord, suffer me first to go and bury my fa-
 60 ther. Jesus said unto him, (r) Let the dead bury
 their dead; but go thou and preach the kingdom of
 61 God. And another also said, Lord, I will follow
 thee; but let me first go bid them farewell which
 62 are at home at my house (s). And Jesus said unto
 him, No man having put his hand to the (t) plough,
 and looking back, is fit for the kingdom of God.

C H A P. X.

1 **AFTER** these things the Lord appointed other
 seventy also (a), and sent them two and two before
 his face into every city, and place, whither he himself
 2 would come. Therefore said he unto them, The
 harvest truly is great, but the labourers *are* (b) few:
 pray ye therefore the Lord of the harvest, that he
 3 would send forth labourers into his harvest. Go your
 ways: behold, I send you forth as lambs among
 4 wolves (c). Carry neither purse, nor scrip, nor shoes:
 5 and salute no man by the way (d). And into whatso-

(r) See *Matt.* viii. 22.

(s) No relative duty, even to parents, was in those days to be preferred to that of preaching the Gospel.

(t) As no man is fit to manage a plough, who is not intent on his work, so no man must think of taking upon himself the profession of the Gospel, who allows worldly considerations to be uppermost in his mind.

(a) Seventy more besides the twelve Apostles.

(b) See *Matt.* ix. 37.

(c) See *Matt.* x. 9, 13.

(d) Be intent on the purpose you are sent on, and let nothing of less consequence divert you from it.

ever

ever house ye enter, first say, Peace *be* to this house.
 6 And if the son of peace be there (*e*), your peace shall
 7 rest upon it: if not, it shall turn to you again. And
 in the same house remain, eating and drinking such
 things as they give: for the labourer is worthy of
 8 his hire. Go not from house to house (*f*). And into
 whatsoever city ye enter, and they receive you, eat
 9 such things as are set before you. And heal the sick
 that are therein, and say unto them, The kingdom
 10 of God is come nigh unto you. But into whatsoever
 city ye enter, and they receive you not, go your
 11 ways out into the streets of the same, and say, Even
 the very dust of your city which cleaveth on us,
 we do wipe off against you (*g*): notwithstanding,
 be ye sure of this, that the kingdom of God is come
 12 nigh unto you (*h*). But I say unto you, that it shall
 be more tolerable in that day for Sodom, than for
 13 that city. Wo unto thee, Chorazin, wo unto thee,
 Bethsaida: for if the mighty works had been done
 in (*i*) Tyre and Sidon, which have been done in you,
 they had a great while ago repented, sitting in sack-
 14 cloth and ashes. But it shall be more tolerable for
 15 Tyre and Sidon at the judgment, than for you. And
 thou, Capernaum, which art exalted to heaven,
 16 shalt be thrust down to hell. He that heareth you,
 heareth me: and he that despiseth you, despiseth me:
 and he that despiseth me, despiseth him that sent me.
 17 And the seventy returned again with joy, saying,
 Lord, even the devils are subject unto us through

(*e*) If a pious worthy person dwells there.

(*f*) To seek for better entertainment.

(*g*) See *Matt. x. 14.* Note.

(*h*) Be assured, that you will answer most severely for not receiving the terms of salvation now offered to you.

(*i*) Tyre and Sidon, two great cities, famous for their trade and wealth, were destroyed for their wickedness; and yet they were less guilty than those whom the preaching and miracles of Christ did not lead to repentance.

18 thy name. And he said unto them, I beheld (*k*) Sa-
 19 tan as lightning, fall from heaven. Behold, I give
 unto you power to tread on (*l*) serpents and scor-
 pions, and over all the power of the enemy; and
 20 nothing shall by any means hurt you. Notwith-
 standing in this rejoice not, that the spirits are sub-
 ject unto you: but rather (*m*) rejoice, because your
 names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I
 thank thee, (*n*) O Father, Lord of heaven and earth,
 that thou hast hid these things from the wise and pru-
 dent, and hast revealed them unto babes: even so,
 22 Father, for so it seemed good in thy sight. All things
 are delivered to me of my Father: and no man
 knoweth who the Son is, but the Father (*o*); and
 who the Father is, but the Son, and he to whom
 the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said
 privately, Blessed *are* the eyes which see the things
 24 that ye see. For I tell you, that many prophets
 and kings have desired to see those things which ye
 see, and have not seen *them*; and to hear those
 things which ye hear, and have not heard *them*.

25 And behold, a certain lawyer stood up, and tempt-
 ed him, saying, Master, what shall I do to inherit
 26 eternal life? He said unto him, What is written
 27 in the law? how readest thou? And he answering,
 said, Thou shalt love the Lord thy God with all
 thy heart, and with all thy soul, and with all thy
 strength, and with all thy mind; and thy neighbour
 28 as thyself. And he said unto him, Thou hast answer-

(*k*) I knew the power of Satan would be destroyed by your
 preaching.

(*l*) See *Mark* xvi. 17. *Acts* xxviii. 5.

(*m*) Rejoice rather that you have the means of knowledge and
 grace, whereby you may work out your salvation.

(*n*) See *Matt.* xi. 25.

(*o*) See *Matt.* xi. 27.

- 29 ed right: this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had (*p*) compassion on *him*,
 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
 35 And on the morrow when he departed, he took out (*q*) two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving (*r*), and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she

(*p*) A noble example to us to lay aside religious prejudices, and to act as friends and neighbours to any one that wants relief!

(*q*) See *Matt.* xxii. 19.

(*r*) Martha was wearied and fatigued with preparing for Christ's entertainment.

- 41 help me. And Jesus answered, and said unto her,
 Martha, Martha, thou art careful, and troubled
 42 about many things; But one thing is needful. And
 Mary hath chosen that good part which shall not
 be taken away from her.

C H A P. XI.

- 1 **A**ND it came to pass, that as he was praying in a
 certain place, when he ceased, one of his disciples
 said unto him, Lord teach us to (a) pray, as John
 2 also taught his disciples. And he said unto them,
 When ye pray, say, OUR FATHER, which art in
 heaven, Hallowed be thy name. Thy kingdom
 come. Thy will be done, as in heaven, so in earth.
 3 Give us day by day our daily bread. And forgive
 4 us our sins; for we also forgive every one that is in-
 debted to us. And lead us not into temptation, but
 5 deliver us from evil. And he said unto them, Which
 of you shall have a friend, and shall go unto him at
 midnight, and say unto him, Friend, lend me three
 6 loaves; For a friend of mine in his journey is come
 7 to me, and I have nothing to set before him: And he
 from within shall answer and say, Trouble me not:
 the door is now shut, and my children are with me
 8 in bed; I cannot rise and give thee. I say unto you,
 Though he will not rise and give him, because he is
 his friend: yet because of his importunity, he will
 9 rise and give him as many as he needeth. And I say
 unto you, Ask, and it shall be given you: seek and
 ye shall find: knock, and it shall be opened unto you.
 10 For every one that asketh, receiveth: and he that
 seeketh, findeth: and to him that knocketh it shall

(a) This passage affords an indisputable authority for praying by a set form, and for using the same words on different occasions, private and public: This form, which our Saviour gives at the particular request of one disciple, being the same with that which he delivered to the multitude, in his sermon on the mount. See *Matt. vi. 9.*

11 be opened. If a son shall ask bread of any of you
 12 that is a father, will he give him a stone? or if *he*
 12 ask a fish, will he for a fish give him a serpent? Or
 if he shall ask an egg, will he offer him a scorpion?
 13 If ye then, being evil, know how to give good gifts
 unto your children: how much more shall *your* hea-
 venly (b) Father give the holy Spirit to them that
 ask him?

14 And he was casting out a devil, and it was dumb.
 And it came to pass, when the devil was gone out,
 15 the dumb spake, and the people wondered. But some
 of them said, He casteth out devils through Beelzebub,
 16 the chief of the devils. And others, tempting *him*,
 17 sought of him a sign from heaven. But he, knowing
 their thoughts, said unto them, Every kingdom di-
 vided against itself, is brought to desolation: and a
 18 house *divided* against a house falleth. If Satan also
 be divided against himself, how shall his kingdom
 stand? because ye say, that I cast out devils through
 19 Beelzebub. And if I by Beelzebub cast out devils,
 by whom do your sons cast them out? therefore shall
 20 they be your judges. But if I with the (c) finger of
 God cast out devils, no doubt the kingdom of God
 21 is come upon you. When a strong man armed
 22 keepeth his palace, his goods are in peace. But
 when a stronger than he shall come upon him, and
 overcome him, he taketh from him all his armour
 23 wherein he trusted, and divideth his spoils. (d) He
 that is not with me, is against me: and he that ga-
 24 thereth not with me, scattereth. When the unclean
 spirit is gone out of a man (e), he walketh through

(b) The compassion which men are prevailed on with great impor-
 tunity to shew each other from selfish motives, God is always ready
 to shew of his infinite mercy and goodness to his creatures.

(c) By the finger of God is meant the power and Spirit of God,
 See *Matt. xii. 28.*

(d) See *Matt. xii. 30.*

(e) See *Matt. xii. 43.*

- dry places, seeking rest: and finding none, he saith,
 25 I will return unto my house whence I came out. And
 when he cometh, he findeth it swept and garnished.
 26 Then goeth he, and taketh to him seven other spirits
 more wicked than himself, and they enter in, and
 dwell there: and the last state of that man is worse
 than the first.
- 27 And it came to pass as he spake these things, a
 certain woman of the company lift up her voice,
 and said unto him (*f*), Blessed is the womb that bare
 28 thee, and the paps which thou hast sucked. But
 he said, Yea, rather blessed are they, that hear the
 word of God, and keep it.
- 29 And when the people were gathered thick toge-
 ther, he began to say, This is an evil generation:
 they seek a sign, and there shall no sign be given it,
 30 but the sign of Jonas the prophet. For as Jonas
 was a sign unto the Ninevites, so shall also the Son of
 31 man be to this generation. The queen of the south
 shall rise up in the judgment with the men of this
 generation, and condemn them: for she came from
 the utmost parts of the earth, to hear the wisdom
 of Solomon; and behold, a greater than Solomon
 32 is here. The men of Nineveh shall rise up in the
 judgment with this generation, and shall condemna
 it: for they repented at the preaching of Jonas; and
 behold, a greater than Jonas is here.
- 33 No man when he hath lighted a candle, putteth it
 in a secret place, neither under a bushel; but on a can-
 34 dlestick, that they which come in may see the light (*g*).
 The

(*f*) It is no doubt a distinguished favour to be the mother of our Lord, for this could be the lot but of one person; there is, however, a far superior happiness, even that of heaven, open to every one who will attend to obey the will of God.

(*g*) The proper use of a candle is to give light; the use of our eyes is to see with; and the use of our reason, the eye of the mind, is to judge between right and wrong; but as a candle must not be placed

The light of the body is the eye: therefore when thine eye (*b*) is single, thy whole body also is full of light: but when *thine eye* is evil, thy body also is full of darkness. Take heed therefore, that the light which
 35 is in thee be not darkness. If thy whole body there-
 36 fore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to
 37 meat. And when the Pharisee saw it, he marvelled
 38 that he had not first (*i*) washed before dinner. And
 39 the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.
 40 Ye fools, did not (*k*) he that made that which is
 41 without, make that which is within also? But rather give alms of such things as you have: and
 42 behold, all things are clean unto you. But wo unto you, Pharisees (*l*): for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and
 43 not to leave the other undone. Wo unto you, Pharisees: for ye love the uppermost seats in the syna-
 44 gogues, and greetings in the markets. Wo unto you,

placed where it cannot answer that purpose, nor can the eye discern objects if it be disordered, so neither can the understanding duly perform its office, if labouring under wilful and corrupt prejudices; which was the case of the Jews, who would not apply their reason to judge of our Lord's doctrine and miracles, but continued most perversely in their unbelief.

(*b*) See *Matt.* vi. 22.

(*i*) See *Matt.* xv. 2.

(*k*) Did not God, who made the outward form, make the inward part also? If respect to the Maker is your reason for cleansing the one, should the other be neglected, which is of so much greater consequence? See *Matt.* xxiii. 26. Note.

(*l*) For the different opinions of the Pharisees and Saducees, see *Matt.* iii. 7. Note.

scribes

scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them (*m*).

45 Then answered one of the (*n*) lawyers, and said unto him, Master, thus saying, thou reproachest
46 us also. And he said, Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of
47 your fingers. Wo unto you: for ye build the sepulchres of the (*o*) prophets, and your fathers killed
48 them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and
49 ye build their sepulchres (*p*). Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and per-
50 cute: That the blood of all the prophets, which was shed from the foundation of the world, may be
51 required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be (*q*) required of this generation.

52 Wo unto you, lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and
53 them that were entering in, ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke

(*m*) See *Matt.* xxiii. 27. Note.

(*n*) The Lawyers (called in *Matt.* xxiii. 13. Scribes and Pharisees) were they who undertook to instruct the people in their duty according to the law of Moses, as divines do now according to the law of Christ.

(*o*) It is hypocrisy in you to pretend a respect for the memory of the prophets, who were killed by your fore-fathers, when you are ready to do the same by me and my disciples.

(*p*) You erect these sepulchres not to do honour to the prophets, but to your ancestors; this is therefore an evidence that you approve of their cruelty.

(*q*) See *Mat.* xxiii. 35.

54 him to speak of many things : Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

C H A P. XII.

1 **I**N the mean time, when there were gathered together an innumerable multitude of people, inso-
much that they trode one upon another, he began to
say unto his disciples first of all (a), Beware ye of the
leaven of the Pharisees, which is hypocrisy. For
there is nothing covered, that shall not be (b) reveal-
3 ed; neither hid, that shall not be known. There-
fore whatsoever ye have spoken in darkness, shall be
heard in the light: and that which ye have spoken
in the ear in closets, shall be proclaimed upon the
4 house-tops. And I say unto you my friends, Be not
afraid of them that kill the body, and after that,
5 have no more that they can do. But I will forewarn
you whom you shall fear: Fear him, which after
he hath killed, hath power to cast into hell; yea,
6 I say unto you, Fear him. Are not five sparrows
sold for two farthings, and not one of them is (c)
7 forgotten before God? But even the very hairs of
your head are all numbered. Fear not therefore: ye
8 are of more value than many sparrows. Also I say
unto you, Whosoever shall confess me before men,

(a) See *Mat.* xvi. 12.

(b) Deceit and insincerity are always open to the all-seeing eye of God, and are besides more generally discovered by men, than the artful are apt to imagine.

(c) See *Mat.* x. 29, 30. If the meanest and most inconsiderable creatures be thus under the divine protection, let us observe from thence, that any act of cruelty to any of them, and more especially to such animals as are serviceable to man, must be highly displeasing to the Almighty, who formed both us and them from the dust of the earth.

him

- him shall the Son of man also confess before the (d) angels of God. But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the (e) holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers (f), take ye no thought how or what thing ye shall answer, or what ye shall say: For the holy Ghost shall teach you in the same hour what ye ought to say.
- And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a (g) judge, or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

(d) When Christ shall come to judgment in the glory of his Father, attended by the holy angels. *Mark viii. 38.*

(e) See *Mat. xii. 32.*

(f) See *Mat. x. 19.*

(g) See *Jehn viii. 12.*

21 So is he that layeth up treasure for himself, and is not (b) rich towards God.

22 And he said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is

23 more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much

24 more are ye better than the fowls? And which of you with taking thought can add to his stature one

25 cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?

26 Consider the lilies how they grow: They toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

27 If then God so clothe the grass, which is to day in the field, and to-morrow is cast into the oven (i): how much more will he clothe you, O ye of little

28 faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind (k).

29 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

30 But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little

31 flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms:

32 provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief ap-

33 proacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let

34 your treasure is, there will your heart be also. Let

35 your treasure is, there will your heart be also. Let

(b) So is he that is anxious about the things of this life, and neglects to provide for eternity.

(i) See Note on Mat. vi. 30.

(k) Neither indulge an anxious unsettled temper.

your

your loins (*l*) be girded about, and *your* lights burn-
 36 ing; And ye yourselves like unto men that wait for
 their Lord, when he will return from the wedding;
 that when he cometh and knocketh, they may open
 37 unto him immediately. Blessed *are* those servants
 whom the Lord, when he cometh, shall find watch-
 ing: verily, I say unto you, that he shall gird him-
 self, and make them to sit down to meat (*m*), and will
 38 come forth and serve them. And if he shall come
 in the second watch, or come in the third watch,
 (*n*) and find them so, blessed are those servants.
 39 And this know, that if the good man of the house
 had known what hour the thief would have come,
 he would have watched, and not have suffered his
 40 house to be broken through. Be ye therefore
 ready also: for the Son of man cometh at an hour
 when ye think not.

41 Then Peter said unto him, Lord, speakest thou
 42 this parable to us, or even to all? And the Lord
 said, Who then is that faithful and wise steward (*o*),
 whom *his* lord shall make ruler over his household,
 to give *them their* portion of meat in due season (*p*)?
 43 Blessed *is* that servant whom his lord, when he
 44 cometh, shall find so doing. Of a truth I say unto
 you, that he will make him ruler over all that he
 45 hath. But and if that servant say in his heart,

(*l*) The Jews wore loose garments, which they were obliged to
 gird about them when they were preparing for any business. Our
 blessed Lord means, that we should be prepared and ready to receive
 him at his coming to judgment, as diligent servants are when they
 wait to receive their master, at whatsoever hour he may come home.

(*m*) He will raise them to the greatest honours.

(*n*) See *Mat. xiv. 25. Mark xiii. 35.*

(*o*) I speak to every faithful and wise servant, who wishes to re-
 commend himself to his master's favour.

(*p*) The highest office in the family was to distribute to the other
 servants their respective daily allowance; which, according to the
 custom of those times, was given to every one of them in separate
 portions.

My lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken: The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers (q). And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire (r) on the earth, and what will I, if it be already kindled? But I have a baptism (s) to be baptized with, and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided (t); three against two, and two against three. The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

(q) Hypocrites, i. e. unfaithful servants. See *Mat.* xxiv. 51. Note.

(r) Not according to the will and intention of Christ; but mean-
 ersely make the gospel of peace an occasion and engine of cruel-
 ty. The fire of persecution will first break out in my destruction:
 and seeing that the will of God and the salvation of men can no
 otherwise be accomplished, how great is my desire that this fire were
 already kindled!

(s) For the meaning of this baptism, see *Mat.* xx. 22.

(t) My faithful followers must likewise soon expect the dreadful
 effects of fiery zeal, even from their nearest friends and relations.

54 And he said also to the people, When ye see a
cloud rise out of the west, straightway ye say, There
55 cometh a shower; and so it is. And when ye see
the south-wind blow, ye say, There will be heat, and
56 it cometh to pass. Ye hypocrites, ye can discern
the face of the sky, and of the earth: but how is it,
57 that ye do not discern this time (*u*)? Yea, and why,
even of yourselves, judge ye not what is right?
58 When thou goest with thine adversary to the ma-
gistrate (*w*), as thou art in the way, give diligence that
thou mayest be delivered from him, lest he hale thee
to the judge, and the judge deliver thee to the offi-
59 cer, and the officer cast thee into prison. I tell thee,
thou shalt not depart thence, till thou hast paid the
very last mite.

C H A P. XIII.

1 **T**H E R E were present at that season, some that
told him of the Galileans, whose blood Pilate had
2 mingled with their sacrifices (*a*). And Jesus answer-
ing, said unto them, Suppose ye that these Galileans
were sinners, above all the Galileans, because they
3 suffered such things (*b*)? I tell you, Nay: but ex-

(*u*) You are attentive enough to the common occurrences of nature, and form just conclusions from them: how then can you be indifferent to this time, when the Messiah is come, and your rejection of him will bring destruction upon you.

(*w*) It is too late for a man to clear himself when sentence is passed upon him. So is it likewise with such as die in a state of impenitence. Sentence will then be past, and it will be impossible to escape. Trust not then to the deceitful inventions of such as pretend to have power to controul, and set aside, the just judgment of God: but repent in time, as the only way to avoid the divine wrath.

(*a*) For refusing to pay tribute to the emperor, Pontius Pilate had caused them to be slain as they were sacrificing in the temple.

(*b*) Judge not censoriously of those who suffer by the common accidents and misfortunes of life: but let such examples teach you to amend your own lives, knowing that it is a fearful thing to die in your sins, and to fall into the hands of the living God.

4 cept ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all
5 men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and
7 sought fruit (*c*) thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it
8 the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about
9 it, and dung it. And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down (*d*).

10 And he was teaching in one of the synagogues on the sabbath. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed
11 together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infir-
12 mity. And he laid *his* hands on her, and immedi-
13 ately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and
14 said unto the people, There are six days in which men ought to work: in them, therefore, come and
15 be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to wa-

(*c*) In this parable is shewn the long-suffering and forbearance of Almighty God. Let it teach us, not only to reverence and glorify the divine mercy, but to imitate it, by shewing compassion and tenderness on every occasion towards each other.

(*d*) If we do not prove fruitful in good works under the culture of God's providence and patience, we shall at last be cut down in his wrath.

16 tering? And ought not this woman (*e*), being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed which a man took and cast into his garden, and it grew (*f*), and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened (*g*).

22 And he went through the cities and villages teaching, and journeying towards Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate (*h*): for many, I say unto you, will seek to enter in, and shall not be able (*i*). When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say

(*e*) See *Mark* ii. 27.

(*f*) See *Mat.* xiii. 32.

(*g*) As a little leaven serves to ferment a large heap of meal, so shall my religion, from a small beginning, very quickly spread through all the world.

(*h*) Our blessed Saviour cautions us against unnecessary curiosity concerning the salvation of others: but teacheth us to be careful in working out our own with fear and trembling, *Phil.* ii. 12. *i. e.* with diligence and humility, trusting not to our own merits, but to God's mercy.

(*i*) They shall not be able, because they do not strive to enter in until it is too late. The work of piety and religion is not to be wilfully delayed to old age, or the bed of sickness, but ought to be begun early, and carried on through every stage of life.

26 unto

- 26 unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets (*k*).
 27 But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity.
 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
 30 And behold, there are last which shall be first, and there are first which shall be last (*l*).
 31 The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence: for Herod will kill thee (*m*). And he said unto them, Go ye and tell that fox (*n*), Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following (*o*): for it cannot be that a prophet perish out of Jerusalem.
 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a

(*k*) The means of grace that God is pleased to give us, will be our condemnation unless we make a right use of them.

(*l*) The Gentiles, who now enjoy the fewest advantages, shall be most distinguished; whereas the Jews, by not making a right use of the benefits they enjoy, shall be left far behind.

(*m*) This was said in craft; not with any good-will towards him, but with a design to affright him.

(*n*) That crafty and cruel prince.

(*o*) He tells them, that neither their dissimulation, nor Herod's stratagems, should prevent his continuing to preach and work miracles until the proper time should come that God had appointed. At that time he would willingly resign his life in the place where so many prophets had been slain before him, viz. at Jerusalem, towards which he was then going, with perfect knowledge of what was to befall him.

hen *doth* gather her brood under *her* wings, and ye
 35 would not? Behold, your house is left unto you de-
 solate: And verily I say unto you, ye shall not see
 me, until the time come when ye shall say (p), Blessed
 is he that cometh in the name of the Lord.

C H A P. XIV.

1 **A**ND it came to pass, as he went into the house of
 one of the chief Pharisees to eat bread on the sab-
 2 bath-day, that they watched him. And behold there
 was a certain man before him which had the dropsy.
 3 And Jesus answering, spake unto the lawyers and
 Pharisees, saying, Is it lawful to heal on the sabbath-
 4 day (a)? And they held their peace. And he took
 5 him, and healed him, and let him go: And answered
 them, saying, Which of you shall have an ass or an
 ox fallen into a pit, and will not straightway pull
 6 him out on the sabbath-day? And they could not
 answer him again to these things.
 7 And he put forth a parable to those which were
 bidden, when he marked how they chose out the
 8 chief rooms (b), saying unto them, When thou art
 bidden of any man to a wedding, sit not down in
 the highest room, lest a more honourable man than
 9 thou be bidden of him; And he that bade thee
 and him, come and say to thee, Give this man place;
 and thou begin with shame to take the lowest room.
 10 But when thou art bidden, go and sit down in the
 lowest room; that when he that bade thee cometh,
 he may say unto thee, Friend, go up higher: then
 shalt thou have worship (c) in the presence of them

(p) Until your calamities shall oblige you to acknowledge that I
 act by the authority of God. See *Mat.* xxiii. 39. Note.

(a) See *Mark* ii. 27.

(b) Christian humility ought to extend to the most ordinary oc-
 casions.

(c) Thou shalt have respect.

11 that

11 that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper (*d*), call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind:
13 And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him, heard these things, he said unto him, Blessed *is* he
16 that shall eat bread in the kingdom of God (*e*). Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-
17 time, to say to them that were bidden, Come, for
18 all things are now ready. And they all, with one consent, began to make excuse (*f*). The first said unto him, I have bought a piece of ground, and I

(*d*) This, like the preceding, is a parable, and to be understood as such, in a comparative, not an absolute, sense. The rich therefore are not hereby forbidden to make entertainments, on fit occasions, suitable to their rank and circumstances; but they are cautioned against a splendid way of living, from motives of vanity and ostentation, or self-interest; and are exhorted, on the contrary, to take pity on the poor, and relieve their wants.

(*e*) This is a pious and just reflection, if understood in a spiritual sense. Our blessed Lord takes occasion to shew them by a parable, that though they had then the opportunity of enjoying the blessings of the Gospel, which they acknowledged to be so desirable, yet they would ungratefully reject them; but that God, whose gracious purposes for the salvation of men are not to be defeated, would offer them to other nations, who, though now strangers and aliens, should be taken into covenant in their stead.

(*f*) Thus it is, that wicked men endeavour, under various pretences, to excuse themselves from attending to the great business of religion; the one thing needful. Chap. x. 42.

must needs go and see it: I pray thee have me ex-
 19 cused. And another said, I have bought five yoke
 of oxen, and I go to prove them: I pray thee have
 20 me excused. And another said, I have married a
 21 wife, and therefore I cannot come. So that servant
 came, and shewed his lord these things. Then the
 master of the house, being angry, said to his servant,
 Go out quickly into the streets and lanes of the city,
 and bring in hither the poor, and the maimed, and
 22 the halt, and the blind. And the servant said, Lord,
 it is done as thou hast commanded, and yet there is
 23 room. And the lord said unto the servant, Go out
 into the highways and hedges (*g*), and compel them
 24 (*b*) to come in, that my house may be filled. For I
 say unto you, that none of those men which were
 bidden, shall taste of my supper.

25 And there went great multitudes with him: and
 26 he turned, and said unto them, If any man come to
 me, and hate (*i*) not his father, and mother, and wife,
 and children, and brethren, and sisters, yea, and his
 27 own life also, he cannot be my disciple. And who-
 soever doth not bear his cross, and come after me,

(*g*) It is common in the east for travellers, who do not intend to stay long in a place, to refresh themselves under a hedge by the road side: and it was such as these who were invited by this great man.

(*h*) As it was an act of kindness to send out for those who could not have expected so great a favour, the words to *compel them to come in*, cannot be understood to signify any more than to use such pressing invitations as could not be refused. Thus, likewise, the word *constrained* is used, Chap. xxiv. 29. where the disciples certainly used no violence. They only earnestly intreated our Lord to stay with them, and he was pleased to comply.

This passage then gives no countenance to persecution in the cause of religion. See *Acts* xvi. 15.

(*i*) Whoever will be my disciple, in this time, when distress and violence are near at hand, must prefer the cause of religion to every other consideration, even the love of his dearest friends. *To hate*, means comparatively to disregard.

28 cannot be my disciple (*k*). For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish
 29 it (*l*)? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin
 30 to mock him, Saying, This man began to build, and was not able to finish. Or what king, going
 31 to make war against another king, sitteth not down first, and consulteth whether he be able, with ten thousand, to meet him that cometh against him with
 32 twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace. So likewise, whosoever
 33 he be of you that forsaketh not all that he hath, he cannot be my disciple (*m*).

34 Salt *is* good: but if the salt have lost his flavour,
 35 wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out (*n*). He that hath ears to hear, let him hear (*o*).

C H A P. XV.

1 **T**HEN drew near unto him all the publicans and
 2 sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
 3 And he spake this parable (*a*) unto them, saying,
 4 What man of you, having an hundred sheep, if he lose

(*k*) See *Mat.* x. 38.

(*l*) I have given you this warning, that you may not be unprepared for the difficulties you will be exposed to by taking upon you the profession of my religion.

(*m*) This is to be understood as in verse 26.

(*n*) See *Mat.* v. 13. Note.

(*o*) See *Mat.* xi. 15.

(*a*) As we are more sensibly affected with joy on the recovery of any thing that had been lost, than in the enjoyment of what is in-

lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, 5 until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me, for 7 I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? 9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me, for I have found the piece which was lost. 10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. And not many days 13 after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had 14 spent all, there arose a mighty famine in that land; 15 and he began to be in want. And he went and joined himself to a citizen in that country (*b*); and he sent 16 him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine

comparably more valuable; therefore the scripture makes use of this comparison, not to prefer repentance to innocence, which would be contrary to common sense, as well as to the whole tenor of the Gospel; but to give comfort and encouragement to sinners, who, however vile in their own eyes, may be sure of reconciliation and favour with God upon true repentance.

(*b*) Became servant to one of the inhabitants of that country.

17 did eat: and no man gave unto him. And when
 he came to himself, he said, How many hired servants
 of my father's have bread enough and to spare, and
 18 I perish with hunger! I will arise, and go to my
 father, and will say unto him, Father, I have sinned
 19 against heaven, and before thee, And am no more
 worthy to be called thy son: make me as one of thy
 20 hired servants. And he arose, and came to his fa-
 ther. But when he was yet a great way off, his fa-
 ther saw him, and had compassion, and ran, and fell
 21 on his neck, and kissed him. And the son said unto
 him, Father, I have sinned against heaven, and in
 thy sight, and am no more worthy to be called thy
 22 son. But the father said to his servants, Bring forth
 the best robe, and put *it* on him, and put a ring on
 23 his hand, and shoes on *his* feet. And bring hither
 the fatted calf, and kill *it*; and let us eat and be
 24 merry. For this my son was dead, and is alive
 again; he was lost, and is found. And they began
 25 to be merry. Now his elder son was in the field:
 and as he came and drew nigh to the house, he
 26 heard music and dancing. And he called one of the
 27 servants, and asked what these things meant. And
 he said unto him, Thy brother is come; and thy fa-
 ther hath killed the fatted calf, because he hath re-
 28 ceived him safe and sound. And he was angry, and
 would not go in: therefore came his father out, and
 29 entreated him (*c*). And he answering, said to *his*
 father, Lo, these many years do I serve thee, neither
 transgressed I at any time thy commandment, and yet
 thou never gavest me a kid, that I might make mer-
 30 ry with my friends: But as soon as this thy son was
 come, which hath devoured thy living with harlots,
 31 thou hast killed for him the fatted calf. And he said

(*c*) His father condescended to entreat him to be pacified, and to
 go in and join in the rejoicing.

unto him, Son, thou art ever with me (*d*), and all
 32 that I have is thine. It was meet that we should
 make merry, and be glad: for this thy brother was
 dead, and is alive again; and was lost, and is found.

C H A P. XVI.

1 **A**ND he said also unto his disciples, There was a
 certain rich man which had a steward; and the
 same was accused unto him that he had wasted his
 2 goods. And he called him, and said unto him,
 How is it that I hear this of thee? give an account
 of thy stewardship: for thou mayest be no longer
 3 steward. Then the steward said within himself,
 What shall I do? for my lord taketh away from
 me the stewardship: I cannot dig, to beg I am
 4 ashamed. I am resolved what to do, that when I
 am put out of the stewardship, they may receive me
 5 into their houses. So he called every one of his
 lord's debtors (*a*) unto him, and said unto the first,
 6 How much owest thou unto my lord? And he said,
 An hundred measures of oil. And he said unto him,
 Take thy bill, and sit down quickly, and write fifty.
 7 Then said he to another, And how much owest
 thou? And he said, An hundred measures of wheat.
 And he said unto him, Take thy bill, and write
 8 fourscore. And the lord commended the unjust

(*d*) By the son that was ever with his father, we are to understand the Jews, who had been long in possession of the blessings of God's covenant; and by the son that was lost, are meant the Heathen nations, who were in a moral sense dead in trespasses and sins, but quickened and revived by the riches of the grace of God through Jesus Christ. *Ephes. ii. 1, 5.*

(*a*) By his lord's debtors are probably meant his tenants, who paid their rent, not in money, but in kind, being a certain proportion of the produce of their farms.

steward,

- steward (*b*), because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much (*c*). If therefore ye have not been faithful in the unrighteous mammon (*d*), who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own (*e*)?
- 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot

(*b*) It was not Christ, but the unjust steward's master, that commended him: Our blessed Saviour recommends his example only for the wisdom and foresight he shewed in providing for his future welfare. And this is surely what a Christian ought to be no less careful about than the unjust steward was, though upon different principles: for whereas, that dishonest man looked no farther than this world, the true Christian must use the good things of this life, as not abusing them, with a conscience void of offence, both towards God, and towards men; and employ them to such purposes as may make them (although perishable and uncertain in themselves) the sure foundation of everlasting happiness, and the means of being at last received into the joy of his Lord.

(*c*) He that commits an act of injustice in a small matter, will the more easily yield to the like temptation in a larger; and who knows where he shall stop? Beware of the beginnings of sin of every kind. They corrupt the mind, and prepare it for further degrees of wickedness.

(*d*) The unrighteous mammon is the false riches of this world, as purim opposition to the true riches of the next.

(*e*) The true riches are to be expected in the next world; but you will never obtain them, unless you make a right use of what you are entrusted with here. It is your behaviour here that will determine what your state shall be hereafter.

- 14 serve God and mammon (*f*). And the Pharisees also, who were covetous, heard all these things:
- 15 and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of
- 16 God. The law and the prophets *were* until John (*g*): since that time the kingdom of God is preached,
- 17 and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law
- 18 to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery (*h*).
- 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously
- 20 every day (*i*). And there was a certain beggar, named Lazarus, which was laid at his gate, full
- 21 of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the
- 22 dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and
- 23 was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father
- 24 Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- 25 But Abraham said, Son, remember that thou in thy

(*f*) See *Matt.* vi. 24.

(*g*) Since the preaching of *John* another state of religion is begun, and the gospel-covenant, on the terms of repentance, is offered to all men, without distinction of Jew and Gentile.

(*h*) See *Matt.* xix. 9. Note.

(*i*) In this parable we see how the good things of the world are apt to be abused by luxury; and, instead of softening the heart, tend to harden it against distress.

life-

life-time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us, that *would come* from thence (*k*). Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house : For I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets, let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead (*l*).

C H A P. XVII.

- 1 **T**HEN said he unto the disciples, It is impossible but that offences (*a*) will come : but wo *unto him*
 2 through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
 3 Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive
 4 him. And if he trespass against thee seven times in

(*k*) There is no ground to imagine that the souls in torment can be relieved by any thing done for them here. And yet that is the express doctrine of the church of Rome in the article of Purgatory.

(*l*) If we neglect to profit by the ordinary means of grace, it is a vain pretence to say, that we should make a better use of extraordinary ones, if vouchsafed to us.

(*a*) See *Matt.* xviii. 7. Note.

a day,

a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

- 5 And the apostles said unto the Lord, Increase our (b)
6 faith. And the Lord said, If ye had faith as a grain of
mustard-seed, ye might say unto this sycamine-tree,
Be thou plucked up by the root, and be thou planted
7 in the sea; and it should obey you. But which of
you, having a servant plowing, or feeding cattle,
will say unto him, by and by, when he is come
8 from the field, Go and sit down to meat (c)? And
will not rather say unto him, Make ready wherewith
I may sup, and gird thyself, and serve me, till I
have eaten and drunken; and afterward thou shalt
9 eat and drink? Doth he thank that servant because
he did the things that were commanded him? I
10 trow not (d). So likewise ye, when ye shall have done
all those things which are commanded you, say,
We are unprofitable servants: we have done that
which was our duty to do (e).

11 And

(b) This seems not to be a continuation of the foregoing discourse, but to have been said on some other occasion. Indeed the disciples frequently confess their want of faith; by which they mean not want of faith to believe any article of religion, but want of a due reliance on the power of God, to enable them to perform miracles, for the great work of converting men to the Christian religion. This appears to be their meaning by our Lord's reply in the next verse.

(c) But be not vain, however, of your faith, or of whatever spiritual gifts God may be pleased to grant you; nor entertain an high opinion of yourselves for being any way useful in promoting God's glory, or the cause of religion; for this is the very office you undertake to execute, and the proper duty of your station, which you are expected to perform.

(d) I think, he does not.

(e) The servants in those days were, for the most part, slaves bought by their master, to do every thing in their power for his service. Let us consider ourselves in this light as purchased by the blood of Christ, which is so inestimable a price that no man can ever possibly repay it, though he were to serve him ever so faithfully
and

11 And it came to pass, as he went to Jerusalem,
 12 that he passed through the midst of Samaria and
 Galilee. And as he entered into a certain village,
 13 there met him ten men that were lepers, which
 stood afar off (*f*): And they lifted up their voices and
 14 said, Jesus, Master, have mercy on us. And
 when he saw *them*, he said unto them, Go shew
 yourselves unto the priests (*g*). And it came to pass
 15 that as they went, they were cleansed. And one of
 them, when he saw that he was healed, turned back,
 16 and with a loud voice glorified God, And fell down
 on *his* face at his feet, giving him thanks: and he
 17 was a Samaritan. And Jesus answering said, Were
 there not ten cleansed? but where *are* the nine?
 18 There are not found that returned to give glory to
 19 God, save this stranger (*h*). And he said unto him,
 Arise, go thy way; thy faith (*i*) hath made thee
 whole.

and constantly in the performance of all his commands, but must esteem himself an unprofitable servant, not worth the purchase paid for him. And if the utmost that any man can do is no more than his duty obligeth him to, the best can have no merit to plead for themselves, much less to transfer to others; and the Romish doctrine of Supererogation, that one man can make up the deficiencies of another, in virtue and religion, must fall to the ground. See *Matt.* xxv. 9. Note.

(*f*) Lepers were obliged to stand at a distance by the law of Moses, lest they should infect others.

(*g*) To the Jewish priests, as the law of Moses required. See *Matt.* viii. 4.

(*h*) What a reproach to them who have the advantage of the true religion, to be more negligent of their duty than others! See *Chap.* x. 33.

(*i*) "Thy belief that I had power to cure thee, hath been the occasion of my working this miracle." Though none but the Samaritan had faith to deserve a cure, yet the miracle was extended to the other nine, to mark in a striking manner the different behaviour of Jews and strangers under the same circumstances, when God had vouchsafed to offer salvation unto all.

- 20 And when he was demanded of the Pharisees (*k*),
when the kingdom of God should come; he answer-
ed them, and said, The kingdom of God cometh
21 not with observation. Neither shall they say, Lo
here, or, lo there: for behold the kingdom of God
22 is within you. And he said unto the disciples, The
days will come (*l*), when ye shall desire to see one of
the days of the Son of man, and ye shall not see it.
23 And they shall say to you, See here, or, see there:
24 go not after *them*, nor follow *them*. For as the
lightning that lightneth out of the one *part* under
heaven, shineth unto the other *part* under heaven:
25 so shall also the Son (*m*) of man be in his day. But
first must he suffer many things, and be rejected of
26 this generation. And as it was in the days of Noe,
so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they
were given in marriage, until the day that Noe en-
tered into the ark: and the flood came and destroyed
28 them all. Likewise also as it was in the days of Lot,
they did eat, they drank, they bought, they sold,
29 they planted, they builded. But the same day that
Lot went out of Sodom, it rained fire and brimstone
30 from heaven, and destroyed them all: Even thus

(*k*) The Pharisees ask this scoffingly, When is this kingdom you talk so much of to appear? His answer is, It cometh not with outward marks of splendor and triumph, but is of a moral and spiritual nature, ruling over the affections of the soul, to reform and purify them. It is therefore in your own hearts and lives that you must look for it, where, by my preaching, it ought long since to have been established.

(*l*) The time is coming, when you will in vain wish for the advantages of my personal instruction which you now enjoy.

(*m*) If any man shall tell you that Christ is in this or that private place shortly to appear, believe it not: for, as the appearance of lightning seems to be universal and instantaneous, so shall that of the Son of man be. He will come to judgment when he is not expected, and will execute it without delay in the destruction of Jerusalem.

shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back (*n*). Remember Lot's wife (*o*). Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles (*p*) be gathered together.

C H A P. XVIII.

1 AND he spake a parable unto them, *to this end*,
 2 that men ought always to pray, and not to faint;
 3 Saying, There was in a city a judge, which feared
 4 not God, neither regarded man. And there was a
 widow in that city, and she came unto him, saying,
 4 Avenge me of mine adversary (*a*). And he would

(*n*) See Matt. xxiv. 17. Mark ii. 4.

(*o*) Lot's wife was turned into a pillar of salt, as a punishment for turning back, when she ought to have been intent on escaping from the destruction which God was inflicting on that wicked country. Gen. xix. 26.

(*p*) Wherever the bulk of this wicked nation shall happen to be gathered together at the time of my coming to punish them, there may you as surely expect the blow to fall, as the ravenous birds are to be looked for where there is a carcass for them to devour. And in fact, the Jews were assembled together in unusual numbers at Jerusalem, to celebrate the feast of Pentecost, at the exact point of time when the Roman army appeared, and shut them all up within the walls of the city. Matt. xxiv. 28. Note.

(*a*) Do me justice.

not

- not for a while : but afterward he said within himself,
- 5 Though I fear not God, nor regard man, Yet because this widow troubleth me, I will avenge her,
- 6 lest, by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, (*b*) though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh (*c*), shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself ; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican : I fast (*d*) twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified (*e*), rather than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.
- 15 And they brought unto him also infants, that he would touch them : but when *his* disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not : for of such is the king-

(*b*) Though he sees fit to try their patience and faith, and long forbears to relieve them.

(*c*) When Christ shall come to execute judgment upon the Jews how few will be found who have had faith enough in him to take warning by his admonitions, and prepare themselves for that awful event !

(*d*) The Jews fasted on Mondays and Thursdays.

(*e*) Approved and accepted by God.

dom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein (*f*). And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, *that is* God (*g*). Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God (*h*)! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it*, said, Who then can be saved? And he said, The things which are impossible with men, are possible with God (*i*). Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time (*k*), and in the world to come life everlasting.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all

(*f*) See *Mark* x. 14. Note.

(*g*) See *Matt.* xix. 17. Note.

(*h*) See *Matt.* xix. 23. Note.

(*i*) See *Matt.* xix. 26.

(*k*) In spiritual comfort and blessings. See *Matt.* xix. 29.

- things that are written by the prophets concerning
 32 the Son of man, shall be accomplished. For he
 shall be delivered unto the Gentiles (*l*), and shall be
 mocked, and spitefully entreated, and spitted on;
 33 And they shall scourge *him*, and put him to death:
 34 and the third day he shall rise again. And they un-
 derstood none of these things: and this saying was
 hid from them, neither knew they the things which
 were spoken (*m*).
 35 And it came to pass, that as he was come nigh
 unto Jericho, a certain blind man sat by the way-
 36 side begging. And hearing the multitude pass by,
 37 he asked what it meant. And they told him, that
 38 Jesus of Nazareth passeth by. And he cried, saying,
 39 Jesus, thou Son of David, have mercy on me. And
 they which went before, rebuked him, that he
 should hold his peace: but he cried so much the
 more, Thou Son of David, have mercy on me.
 40 And Jesus stood and commanded him to be brought
 unto him: and when he was come near, he asked
 41 him, Saying, What wilt thou that I shall do unto
 thee? And he said, Lord, that I may receive my
 42 sight. And Jesus said unto him, Receive thy sight:
 43 thy faith (*n*) hath saved thee. And immediately he
 received his sight, and followed him, glorifying
 God: and all the people, when they saw it, gave
 praise unto God.

C H A P. XIX.

- 1 **AND** Jesus entered and passed through Jericho.
 2 And behold, *there was* a man named Zaccheus
 which was the chief among the publicans, and he

(*l*) Into the power of the Romans.

(*m*) Plain as our blessed Lord's words were, so strong were their
 prejudices in favour of his temporal kingdom, that they could not
 conceive his meaning.

(*n*) Thy belief that I had power to do this is the occasion of thy
 cure. *Matt. ix. 22. Mark v. 34. Chap. xvii. 29.*

3 was rich. And he sought to see Jesus, who he was,
 4 and could not for the press, because he was little of
 stature. And he ran before, and climbed up into a
 5 sycamore-tree to see him: for he was to pass that
 way. And when Jesus came to the place, he looked
 up and saw him, and said unto him, Zaccheus,
 make haste, and come down; for to day I must
 6 abide at thy house. And he made haste, and came
 down, and received him joyfully. And when they
 7 saw it, they all murmured, saying, That he was
 8 gone to be guest with a man that is a sinner (*a*). And
 Zaccheus stood, and said unto the Lord, (*b*) Behold,
 Lord, the half of my goods I give to the poor: and
 if I have taken any thing from any man by false ac-
 9 cusation, I restore *him* four-fold (*c*). And Jesus said
 unto him (*d*), This day is salvation come to this house,
 for as much as he also is the son of Abraham.
 10 For the Son of man is come to seek and to save that
 which was lost.

11 And as they heard these things, he added,
 and spake a parable, because he was nigh to Je-
 rusalem, and because they thought that the king-
 12 dom of God should immediately appear. He said
 therefore, A certain nobleman went into a far
 country to receive for himself a kingdom, and

(*a*) The Jews held the tax-gatherers in such abhorrence, that they usually spoke of them as the wickedest of men.

(*b*) This declaration of Zaccheus was made, not from vain-glory, like that of the Pharisee in the foregoing chapter, but probably to satisfy the people, that he was not so unworthy to entertain Christ as they imagined.

(*c*) If I find that I have at any time happened to overcharge any man in the duties payable to government, or if, by mistake, I have given wrong information against any man in that matter, I make him amends fourfold.

(*d*) He acts like a true son of faithful Abraham, and ought to be regarded as one of God's chosen servants.

- 13 to return (e). And he called his ten servants, and delivered them ten pounds, and said unto them,
 14 Occupy till I come (f). But his citizens hated him, and sent a message after him, saying, We will
 15 not have this man to reign over us (g). And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord,
 16 thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou
 17 hast been faithful in a very little, have thou authority over ten cities. And the second came, saying,
 18 Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.
 19 And another came, saying, Lord, Behold, *here is* thy pound, which I have kept laid up in a napkin:
 20 For I feared thee, because thou art an austere man: thou takest up that thou laidst not down, and reapest
 21 that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou
 22 wicked servant (h). Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not
 23 thou my money into the bank, that at my coming I might have required mine own with usury (i)? And
 24 he said unto them that stood by, Take from him

(e) This alludes to the custom of tributary Kings going to Rome to be confirmed by the Emperor in their kingdoms, and afterwards returning to take the government upon them.

(f) See Matt. xxv. 14, 24.

(g) This is a description of the behaviour of the Jews in rejecting our blessed Saviour.

(h) Your own assertion will condemn you; for if that was your opinion, you ought to have been the more careful to satisfy me. See Matt. xxv. 24. Note.

(i) With interest.

the

the pound, and give *it* to him that hath ten pounds.

(And they said unto him, Lord, he hath ten pounds.)

For I say unto you (*k*), That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies which would not that I should reign over them, bring hither, and slay *them* before me.

And when he had thus spoken, he went before, ascending up to Jerusalem (*l*). And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his

disciples, Saying, Go ye into the village over against *you*; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him,

and bring *him* hither (*m*). And if any man ask you, Why do ye loose *him*; thus shall ye say unto

him, Because the Lord hath need of him. And they that were sent, went their way, and found even

as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why

loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and

they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their

clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the

whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty

works that they had seen, Saying, Blessed *be* the king that cometh in the name of the Lord: peace

in heaven, and glory in the highest (*n*). And some

(*k*) See Matt. xxv. 29.

(*l*) He went before his disciples.

(*m*) See Matt. xxi. 4.

(*n*) Peace, that is, forgiveness, is secured for us through Christ in heaven. Glory, therefore, be to God most high. See Matt. xxi. 9.

of the Pharisees from among the multitude, said
 40 unto him, Master, rebuke thy disciples. And he
 answered, and said unto them, I tell you, that if
 these should hold their peace, the stones (o) would
 immediately cry out.

41 And when he was come near, he beheld the city,
 42 and wept over it, Saying, If thou hadst known, even
 thou, at least in this thy day, the things *which belong*
 unto thy peace ! but now they are hid from thine eyes.
 43 For the days shall come upon thee, that thine ene-
 mies shall cast a trench about thee, and compass
 44 thee round, and keep thee in on every side, And
 shall lay thee even with the ground, and thy chil-
 dren within thee ; and they shall not leave in thee
 one stone upon another : because thou knewest not
 the time of thy visitation (p).

45 And he went into the temple, and began to cast out
 46 them that sold therein, and them that bought, Saying
 unto them, It is written, My house is the house of pray-
 47 er, but ye have made it a den of thieves. And he
 taught daily in the temple. But the chief priests and the
 scribes, and the chief of the people sought to destroy
 48 him, And could not find what they might do (q) :
 for all the people were very attentive to hear him.

C H A P. XX.

1 AND it came to pass, that on one of those days, as
 he taught the people in the temple, and preached
 the gospel, the chief priests and the scribes came

(o) The people must have been, as it were, insensible as stones,
 not to have given glory to God on so important and joyful an oc-
 casion.

(p) Because thou wouldst not attend to the gracious design of
 God at this time, when he hath visited and redeemed his people by
 sending the expected Messiah. *Chap. i. 68.*

(q) They could not resolve what method to take, for fear of the
 people.

2 upon him, with the elders, And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of

4 John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed

5 ye him not (a)? But and if we say, Of men; all the people will stone us: for they be persuaded that John

6 was a prophet. And they answered, that they could

7 not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

8 Then began he to speak to the people this parable (b). A certain man planted a vineyard, and

9 let it forth to husbandmen, and went into a far country for a long time. And at the season, he sent a

10 servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husband-

11 men beat him, and sent *him* away empty. And again he sent another servant; and they beat him

12 also, and entreated *him* shamefully, and sent *him* away empty. And again he sent the third; and

13 they wounded him, and cast *him* out. Then said the lord of the vineyard, What shall I do? I will

14 send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen

15 saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the in-

16 heritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the

17 lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vine-

18 yard to others. And when they heard *it*, they said,

(a) When he testified concerning me, that I am the Christ.

(b) See Matt. xxi. 33.

- 17 God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of
- 18 the corner. Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder (c).
- 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people (d): for they perceived that he had spoken this
- 20 parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words; that so they might deliver him unto the power and authority of the governor. And they asked him, saying,
- 21 Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but
- 22 teachest the way of God truly. Is it lawful for us
- 23 to give tribute unto Cesar, or no (e)? But he perceived their craftiness, and said unto them, Why
- 24 tempt ye me? Shew me a penny: whose image and superscription hath it? They answered and said,
- 25 Cesar's (f). And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto
- 26 God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.
- 27 Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked
- 28 him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his
- 29 wife, and raise up seed unto his brother. There

(c) See Matt. xxi. 44.

(d) But they were afraid the people might rise in his defence. Chap. xix. 48.

(e) See Matt. xxii. 17.

(f) See Matt. xxii. 19, 20.

30 were therefore seven brethren : and the first took a
 31 wife, and died without children. And the second
 32 took her to wife, and he died childless. And the
 33 third took her ; and in like manner the seven also.
 34 And they left no children, and died. Last of all the
 35 woman died also. Therefore, in the resurrection,
 36 whose wife of them is she ? for seven had her to wife.
 37 And Jesus answering said unto them, The children
 38 of this world marry, and are given in marriage :
 39 But they which shall be accounted worthy to obtain
 40 that world, and the resurrection from the dead, nei-
 41 ther marry, nor are given in marriage : Neither
 42 can they die any more ; for they are equal unto the
 43 angels, and are the children of God, being the chil-
 44 dren of the resurrection. Now that the dead are
 45 raised, even Moses shewed at the bush, when he
 46 calleth the Lord the God of Abraham, and the God
 47 of Isaac, and the God of Jacob. For he is not a
 God of the dead, but of the living : for all live unto
 him (g).

39 Then certain of the scribes answering said, Mas-
 40 ter, thou hast well said. And after that they durst
 41 not ask him any question at all. And he said unto
 42 them, How say they that Christ is David's son ?
 43 And David himself saith in the book of psalms, The
 44 LORD said unto my Lord, Sit thou on my right
 45 hand, Till I make thine enemies thy footstool.
 46 David therefore calleth him Lord ; how is he then
 47 his son (h) ?

45 Then, in the audience of all the people, he said
 46 unto his disciples, Beware of the scribes, which
 47 desire to walk in long robes, and love greetings in
 the markets, and the highest seats in the synagogues,
 and the chief rooms at feasts ; Which devour wi-

(g) God's promises cannot fail ; and if they were not made good in this life, they certainly will in a future state. *Matt. xxii. 32.*

(h) See *Matt. xxii. 45.* Note.

dows' houses, and for a shew make long prayers: the same shall receive greater damnation.

C H A P. XXI.

- 1 **A**ND he looked up, and saw the rich men cast-
 2 ing their gifts into the treasury (a). And he saw
 also a certain poor widow casting in thither two mites.
 3 And he said, of a truth I say unto you, that this
 4 poor widow hath cast in more than they all. For
 all these have of their abundance cast in unto the
 offerings of God: but she of her penury hath cast in
 all the living that she had (b).
 5 And as some spake of the temple, how it was
 6 adorned with goodly stones, and gifts, he said, *As*
for these things which ye behold, the days will
 come, in the which there shall not be left one stone
 7 upon another, that shall not be thrown down. And
 they asked him, saying, Master, but when shall these
 things be? and what sign *will there be* when these
 8 things shall come to pass? And he said, Take heed
 that ye be not deceived: for many shall come in my
 name, saying, I am *Christ*; and the time draweth
 9 near: go ye not therefore after them. But when
 ye shall hear of wars and commotions, be not terri-
 fied: for these things must first come to pass, but
 10 the end is not by and by (c). Then said he unto them,
 Nation shall rise against nation, and kingdom against
 11 kingdom: And great earthquakes shall be in divers
 places, and famines, and pestilences, and fearful
 fights, and great signs shall there be from heaven.
 12 But before all these they shall lay their hands on you,
 and persecute you, delivering you up to the syna-

(a) The chest where the contributions were kept for the use of the Temple.

(b) See Mark xii. 43, 44. Note.

(c) See Matt. xxiv. 6. Note.

- gogues, and into prisons, being brought before kings
 13 and rulers for my name's sake. And it shall turn to
 14 you for a testimony (*d*). Settle *it* therefore in your
 hearts, not to meditate before what ye shall answer.
 15 For I will give you a mouth and wisdom, which
 all your adversaries shall not be able to gainsay, nor
 16 resist (*e*). And ye shall be betrayed both by parents,
 and brethren, and kinsfolks, and friends; and *some*
 17 of you shall they cause to be put to death. And ye
 18 shall be hated of all men for my name's sake. But
 19 there shall not an hair of your head perish (*f*). In
 20 your patience possess ye your souls (*g*). And when ye
 shall see Jerusalem compassed with armies, then
 21 know that the desolation thereof is nigh. Then let
 them which are in Judea, flee to the mountains;
 and let them which are in the midst of it, depart
 out; and let not them that are in the countries, enter
 22 thereinto (*h*). For these be the days of vengeance,
 that all things which are written may be fulfilled.
 23 But wo unto them that are with child, and to them
 that give suck in those days: for there shall be great
 distress in the land, and wrath upon this people.
 24 And they shall fall by the edge of the sword, and
 shall be led away captive into all nations: and Jeru-

(*d*) For a proof of your innocence, faith, and constancy.

(*e*) See *Matt.* x. 19.

(*f*) When this unbelieving city shall be destroyed, you that are faithful, and endure to the end, shall be safe. *Matt.* x. 22. Accordingly, when Jerusalem was besieged by the Roman General, Titus, there was not a Christian left in it; they all having escaped to Pella, a small town beyond the river Jordan. Thus did it please God to reserve the faithful disciples of his Son from impending destruction. And let this remarkable passage teach us to reverence the wonderful ways of Providence; which, if such be God's good pleasure, can preserve us even in the most imminent danger from the smallest hurt.

(*g*) By patience and perseverance preserve your lives.

(*h*) Let not them that are in the adjacent country attempt to return to Jerusalem.

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (*i*).

- 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth (*k*): for the powers of heaven shall be shaken.
- 26 And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
- 27 And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see, and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away (*l*).
- 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth (*m*).
- 36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that

(*i*) Until the Gentiles shall be converted, and the kingdoms of the world shall become the kingdoms of the Lord, and of his Christ.

(*k*) On the land of Judea.

(*l*) The power and dominion of God will soon be manifested in the destruction of the unbelieving Jews, according to my prediction; for that will most assuredly be established and fulfilled, notwithstanding all the revolutions that shall happen in the world.

(*m*) They shall be taken when they think themselves most secure, as a foolish helpless animal is taken in a snare or net.

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shall come to pass, and to stand before the Son of
 37 man. And in the day-time he was teaching in the
 temple, and at night he went out, and abode in the
 38 mount that is called *the mount* of Olives. And all
 the people came early in the morning to him in the
 temple, for to hear him.

C H A P. XXII.

1 **N**OW the feast of (a) unleavened bread drew
 2 nigh, which is called the passover. And the chief
 priests and scribes sought how they might kill him;
 for they feared the people.

3 Then entered Satan into Judas, surnamed Iscariot,
 4 being of the number of the twelve. And he went
 his way, and communed with the chief priests and
 captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him
 6 money. And he promised, and sought opportunity
 to betray him unto them in the absence of the mul-
 titude (b).

7 Then came the day (c) of unleavened bread,
 8 when the passover must be killed. And he sent
 Peter and John, saying, Go and prepare us the
 9 passover, that we may eat. And they said unto
 10 him, Where wilt thou that we prepare (d)? And he
 said unto them, Behold, when ye are entered into the
 city, there shall a man meet you, bearing a pitcher
 of water; follow him into the house where he en-
 11 tereth in. And ye shall say unto the good-man of the
 house, The Master saith unto thee, Where is the

(a) Seven days together the Jews were obliged to eat unleavened bread, in memory of their forefathers having departed from Egypt, in such haste that they had not time to mix leaven in their bread as usual.

(b) Without disturbance.

(c) The first of the seven days.

(d) See *Matt.* xxvi. 17. *Mark* xiv. 14.

- 12 my disciples? And he shall shew you a large upper
 13 room furnished: there make ready. And they went
 and found as he had said unto them: and they made
 14 ready the passover. And when the hour was come,
 he sat down, and the twelve apostles with him.
 15 And he said unto them, *(e)* With desire I have desired
 16 to eat this passover with you before I suffer. For I
 say unto you, I will not any more eat thereof, until
 17 it be fulfilled *(f)* in the kingdom of God. And he
 took the cup, and gave thanks, and said, Take this,
 18 and divide *it* among yourselves *(g)*. For I say unto
 you, I will not drink of the fruit of the vine until
 the kingdom of God shall come *(h)*.
 19 And he took bread, and gave thanks, and brake
it, and gave unto them, saying, This is my body *(i)*
 which is given for you: this do in remembrance of
 20 me. Likewise also the cup after supper, saying,
 This cup *is* the new testament in my blood, which
 is shed for you.
 21 But behold, the hand of him that betrayeth me
 22 *is* with me on the table. And truly the Son of man
 goeth as it was determined: but wo unto that man
 23 by whom he is betrayed. And they began to en-
 quire among themselves, which of them it was that
 should do this thing.
 24 And there was also a strife among them, which of
 25 them should be accounted the greatest. And he
 said unto them, The kings of the Gentiles exercise

(e) Most earnestly I have desired.

(f) Until it be fulfilled in the gospel-state by the sacrifice of my death; of which the paschal lamb was but the emblem and type. See Matt. xxvi. 29.

(g) This was the cup at the paschal supper.

(h) See Matt. xxvi. 30. Note.

(i) See Matt. xxvi. 26. This is my body, in the same sense as the lamb was called the passover, being the memorial and sign of it.

lordship

lordship over them ; and they that exercise authority
 26 upon them, are called benefactors (*k*). But ye *shall*
 not *be* so : but he that is greatest among you, let
 him be as the younger ; and he that is chief, as he
 27 that doth serve. For whether *is* greater, he that
 sitteth at meat, or he that serveth ? *is* not he that
 sitteth at meat ? but I am among you as he that
 28 serveth (*l*). Ye are they which have continued
 29 with me in my temptations (*m*). And I appoint
 unto you a kingdom, as my Father hath appointed
 30 unto me : That ye may eat and drink at my table
 in my kingdom, and sit on thrones, judging the
 twelve tribes of Israel (*n*).

31 And the Lord said, Simon, Simon, behold, Sa-
 tan hath desired *to have* you, that he may sift *you*
 32 as wheat : But I have prayed for thee, that thy faith
 fail not (*o*) ; and when thou art converted, strengthen
 33 thy brethren. And he said unto him, Lord, I am
 ready to go with thee, both into prison, and to
 34 death. And he said, I tell thee, Peter, the cock shall
 not crow this day, before that thou shalt thrice de-
 35 ny that thou knowest me. And he said unto them,
 When I sent you without purse, and scrip, and shoes,
 lacked ye any thing ? And they said, Nothing (*p*).
 36 Then said he unto them, But now he that hath a
 purse, let him take *it*, and likewise *his* scrip : and
 he that hath no sword (*q*), let him sell his garment,

(*k*) As some of the Kings of Egypt took the title of benefactor.

(*l*) See *John* xiii. 4.

(*m*) In my trials and sufferings.

(*n*) Contend not for honours in this world ; you shall be raised
 to the highest in the next.

(*o*) That thou mayst not fall into despair ; and when thou hast re-
 covered thyself, strengthen thy brethren, that they may retain their
 integrity in all the great trials they are to undergo.

(*p*) See *Matt.* x. 9.

(*q*) In the time of very imminent danger, (and such is now ap-
 proaching) a prudent man will postpone every other consideration,
 and part with whatever at other times was the most valuable and ne-
 cessary to him, in order to provide for his safety and defence.

37 and buy one. For I say unto you, that this that is written (*r*), must yet be accomplished in me, And he was reckoned among the transgressors: for the
 38 things concerning me have an end. And they said, Lord, behold, here *are* two swords (*s*). And he said unto them, It is enough.

39 And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed
 40 him. And when he was at the place, he said unto
 41 them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast,
 42 and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: never-
 43 theless not my will, but thine, be done. And there appeared an angel unto him from heaven, strength-
 44 ening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great
 45 drops of blood falling down to the ground. And when he rose up from prayer, and was come to his
 46 disciples, he found them sleeping for sorrow, And said unto them (*t*), Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss (*u*)
 48 him. But Jesus said unto him, Judas, betrayest

(*r*) Whatever is prophesied concerning me is now going to be fulfilled. My end is near at hand.

(*s*) What our Lord had spoken figuratively of preparing for defence, *verse* 36, the disciples understood literally: nor doth he here explain his meaning, but says, *It is enough*. There is no need to say any more about it. And probably he declined to enter into any explanation, from his foreknowledge of the miracle which (by permitting them to take the swords) he should have an opportunity of performing on the ear of Malchus. See *Verse* 51.

(*t*) See *Matt.* xxvi. 45.

(*u*) See *Matt.* xxvi. 49.

49 thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high-priest,
51 and cut off his right ear. And Jesus answered and said, Suffer ye thus far (*w*). And he touched his ear,
52 and healed him. Then Jesus said unto the chief priests, and captains of the temple (*x*), and the elders which were come to him, Be ye come out as against a
53 thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him into the high-priest's house. And Peter followed
55 afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter
56 sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon
57 him, and said, This man was also with him. And he denied him, saying, Woman, I know him not.
58 And after a little while another (*y*) saw him, and said, Thou art also of them. And Peter said, Man, I
59 am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a (*z*) Gali-

(*w*) This may have been said to those who had apprehended him, and were, perhaps, then actually confining his hands: and if so, the meaning must be, give me leave at least to do this cure, before ye carry me away: Or, if it was addressed to his disciples, it must mean, allow these men to do their pleasure: offer no violence in my defence. See *Matt.* xxvi. 52. Note.

(*x*) Captains of the temple, were officers keeping guard there.

(*y*) This direct charge was made by one of the company, in consequence of what the maid had said to them. See *Matt.* xxvi. 71. *Mark* xiv. 69.

(*z*) See *Matt.* xxvi. 73.

- 60 lean. And Peter said, Man, I know not what thou
sayest. And immediately, while he yet spake, the
61 cock crew. And the Lord turned, and looked upon
Peter; and Peter remembered the word of the Lord,
how he had said unto him, Before the cock crow,
62 thou shalt deny me thrice. And Peter went out, and
wept bitterly.
- 63 And the men that held Jesus, mocked him, and
64 smote *him*. And when they had blindfolded him,
they struck him on the face, and asked him, saying,
65 Prophecy who it is that smote (*aa*) thee? And many
other things blasphemously spake they against
him (*bb*).
- 66 And as soon as it was day, the elders of the
people, and the chief priests, and the scribes, came
67 together, and led him into their council, Saying,
Art thou the Christ? tell us. And he said unto
68 them, If I tell you, you will not believe. And if
I also ask *you*, you will not answer me, nor let *me*
69 go. Hereafter shall the Son of man sit on the right
70 hand of the power of God. Then said they all,
Art thou the Son of God? And he said unto
71 them (*cc*), Ye say that I am. And they said, What
need we any further witness? for we ourselves have
heard of his own mouth.

C H A P. XXIII.

- 1 **A**ND the whole multitude of them arose, and
2 led him unto Pilate. And they began to accuse
him, saying, We found this *fellow* perverting the
nation, and forbidding to give tribute to Cesar (*a*),

(*aa*) You who pretend to be so great a prophet, tell who smote
you.

(*bb*) That is, they used many other reviling speeches.

(*cc*) It is as you suppose. I am.

(*a*) On the contrary, Christ commanded to render to Cesar
whatever was his due. See *Matt.* xxii. 21.

- 3 saying, that he himself is Christ, a king. And Pilate
 4 asked him, saying, Art thou the king of the Jews?
 And he answered him and said, Thou sayest *it* (b).
 5 Then said Pilate to the chief Priests and to the
 6 people, I find no fault in this man. And they were
 7 the more fierce, saying, He stirreth up the people,
 teaching throughout all Jewry, beginning from Ga-
 8 lilee to this place. When Pilate heard of Galilee,
 he asked whether the man were a Galilean. And
 as soon as he knew that he belonged unto Herod's
 jurisdiction, he sent him to Herod, who himself was
 also at Jerusalem at that time.
- 9 And when Herod saw Jesus, he was exceeding
 glad: for he was desirous to see him of a long sea-
 son, because he had heard many things of him; and
 he hoped to have seen some miracle done by him.
- 10 Then he questioned with him in many words; but
 he answered him nothing. And the chief priests
 and scribes stood, and vehemently accused him.
- 11 And Herod with his men of war set him at nought,
 and mocked *him*, and arrayed him in a gorgeous
 robe, and sent him again to Pilate.
- 12 And the same day Pilate and Herod were made
 friends together; for before they were at enmity be-
 tween themselves.
- 13 And Pilate, when he had called together the chief
 14 priests, and the rulers, and the people, Said unto
 them, Ye have brought this man unto me, as one
 that perverteth the people: and behold, I having
 examined *him* before you, have found no fault in
 this man touching those things whereof ye accuse
 15 him; No, nor yet Herod: for I sent you to him,
 and lo, nothing worthy of death is done unto
 16 him (c). I will therefore chastise him, and release *him*.
 17 For of necessity he must release one unto them at the

(b) See *Matt.* xxvii. 11. *Mark* xv. 2. *John* xviii. 37.

(c) Nothing is done by him that deserved death.

18 feast. And they cried out all at once, saying, Away
 19 with this *man*, and release unto us Barabbas: (Who
 20 for a certain sedition made in the city, and for murder,
 21 was cast into prison.) Pilate therefore willing to release
 22 Jesus, spake again to them, But they cried, saying, Crucify *him*, crucify *him*. And
 he said unto them the third time, Why, what
 evil hath he done? I have found no cause of
 death in him: I will therefore chastise him, and
 23 let *him* go. And they were instant with loud voices,
 requiring that he might be crucified: and the voices
 24 of them, and of the chief priests, prevailed. And
 Pilate gave sentence that it should be as they required.
 25 And he released unto them him that for sedition
 and murder was cast into prison, whom they
 had desired; but he delivered Jesus to their will.
 26 And as they led him away, they laid hold upon one
 Simon a Cyrenian, coming out of the country, and
 on him they laid the cross, that he might bear it
 after Jesus (*d*).
 27 And there followed him a great company of
 people, and of women, which also bewailed and lamented
 28 him. But Jesus turning unto them, said, Daughters of
 Jerusalem, weep not for me, but
 29 weep for yourselves, and for your children. For
 behold, the days are coming, in the which they
 shall say, Blessed *are* the barren, and the wombs
 that never bare, and the paps which never gave
 30 suck. Then shall they begin to say to the mountains,
 31 Fall on us; and to the hills, Cover us. For
 if they do these things in a green tree, what shall
 32 be done in the dry (*e*)? And there were also two
 other

(*d*) See Matt. xxvii. 32.

(*e*) If a green and fruitful tree be thus rooted up and destroyed,
 how much more shall the barren and decayed? If God in his holy
 providence thinks fit to suffer the righteous and meritorious to be
 thus cut off, what have the ungodly and the sinner to expect, but
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other malefactors (*f*) led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation(*g*)? And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the

the severest of the divine judgments, which are ready to fall upon this impenitent nation?

(*f*) Two other persons who were malefactors.

(*g*) What! Have you not yet the fear of God before your eyes? Do you, even at the very time of your suffering for your crimes, join with these wretched scoffers to revile an unhappy man, who is brought to this punishment without having done any thing to deserve it?

- 45 ninth hour. And the sun was darkened, and the
vail of the temple was rent in the midst.
- 46 And when Jesus had cried with a loud voice, he
said, Father, into thy hands I commend my spirit ^(h);
- 47 and having said thus he gave up the Ghost. Now
when the Centurion saw what was done, he glo-
rified God, saying, Certainly this was a righteous
- 48 man ⁽ⁱ⁾. And all the people that came together to
that sight, beholding the things which were done,
49 smote their breasts, and returned. And all his ac-
quaintance, and the women that followed him from
Galilee, stood afar off beholding these things.
- 50 And behold *there was* a man named Joseph, a
counsellor, *and he was* a good man, and a just :
- 51 (The same had not consented to the counsel and deed
of them) *he was* of Arimathea, a city of the Jews,
(who also himself waited for the kingdom of God.)
- 52 This man went unto Pilate, and begged the body of
- 53 Jesus. And he took it down, and wrapped it in
linen, and laid it in a sepulchre that was hewn in
- 54 stone, wherein never man before was laid. And
that day was the preparation ^(k), and the sabbath ^(l)
- 55 drew on. And the women also which came with
him from Galilee, followed after, and beheld the
- 56 sepulchre, and how his body was laid. And they
returned, and prepared ^(m) spices and ointments ; and

^(h) Happy are they who can with just confidence, after the ex-
ample of Christ, at the close of life, commend their spirits into the
hands of their heavenly Father ! let this then be the great end we all
of us aim at.

⁽ⁱ⁾ See *Matt.* xxvii. 54.

^(k) Saturday was the Jewish Sabbath ; and the day before, which
was Friday, was called the preparation. This is the day, which,
on account of the inestimable benefits resulting from the mournful
event of the crucifixion, is called Good Friday.

^(l) The sabbath began at six in the evening ; the Jews reckoning
the beginning of the day from sun-set.

^(m) Not knowing that Nicodemus had prepared every thing ne-
cessary. *John* xix. 39.

rested

rested the sabbath-day, according to the commandment.

C H A P. XXIV. ,

1 **N**OW upon the first *day* of the week, very
 early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and
 2 certain *others* with them. And they found the stone
 3 rolled away from the sepulchre. And they entered
 4 in, and found not the body of the Lord Jesus. And
 it came to pass, as they were much perplexed there-
 about, behold, two men stood by them in shining
 5 garments. And as they were afraid, and bowed
 down *their* faces to the earth, they said unto them,
 6 Why seek ye the living among the dead? He is
 not here, but is risen: remember how he spake unto
 7 you when he was yet in Galilee, Saying, The Son
 of man must be delivered into the hands of sinful
 men, and be crucified, and the third day rise again.
 8 And they remembered his words, And returned
 9 from the sepulchre, and told all these things unto the
 10 eleven, and to all the rest. It was Mary Magda-
 lene, and Joanna, and Mary *the mother* of James,
 and other *women that were* with them, which told
 11 these things unto the apostles. And their words
 seemed to them as idle tales, and they believed them
 12 not. Then arose Peter, and ran unto the sepulchre,
 and stooping down, he beheld the linen clothes laid
 by themselves, and departed, wondering in himself
 at that which was come to pass.
 13 And behold, two of them (*a*) went that same day to
 a village called Emmaus, which was from Jerusa-
 14 lem *about* threescore furlongs. And they talked to-
 15 gether of all these things which had happened. And

(*a*) Two of the disciples.

it

it came to pass, that while they communed *together*,
 and reasoned, Jesus himself drew near, and went
 16 with them. But their eyes were holden, that they
 17 should not know him (*b*). And he said unto them,
 What manner of communications are these that ye
 have one to another, as ye walk, and are sad?
 18 And then one of them, whose name was Cleophas,
 answering, said unto him, Art thou only a stranger
 in Jerusalem, and hast not known the things which
 19 are come to pass there in these days (*c*)? And he said
 unto them, What things? And they said unto him,
 Concerning Jesus of Nazareth, which was a pro-
 phet mighty in deed and word before God, and all
 20 the people: And how the chief priests and our
 rulers delivered him to be condemned to death, and
 21 have crucified him. But we trusted that it had
 been he, which should have redeemed Israel: and
 beside all this, to day is the third day since these
 22 things were done. Yea, and certain women also
 of our company made us astonished, which were
 23 early at the sepulchre: And when they found not
 his body, they came, saying, that they had also seen
 a vision of angels, which said that he was alive.
 24 And certain of them which were with us, went to
 the sepulchre, and found *it* even so as the women
 25 had said; but him they saw not. Then he said un-
 to them, O fools, and slow of heart to believe all
 26 that the prophets have spoken (*d*)! Ought not Christ

(*b*) Their thoughts were so entirely employed on the melancholy subject, that they probably did not attend to the figure of the person they were conversing with; or else, we may suppose that some supernatural and miraculous means prevented their knowing him; in order that from their freely expressing their doubts, he might take occasion to give them the fullest satisfaction.

(*c*) Art thou the only person dwelling in Jerusalem, who does not know what has happened there.

(*d*) How can you be so slow and dull of understanding, when the prophets have plainly foretold that this was to happen to the Messiah.

to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village (*e*), whither they went: and he made as though he would have gone further. But they constrained (*f*) him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight (*g*). And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon (*h*). And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts (*i*)? Behold my hands

(*e*) Whither they intended to go.

(*f*) They prevailed on him to stay with them. Chap. xiv. 23.
Note.

(*g*) He became invisible; they could no longer see him.

(*h*) This was said by the eleven apostles, and their company; and when these two disciples related how Jesus had joined them on the road.

(*i*) And why do doubts arise in your minds?

and

- and my feet, that it is I myself: handle me, and see (*k*)
 for a spirit hath not flesh and bones, as ye see me
 40 have. And when he had thus spoken, he shewed
 41 them *his* hands and *his* feet. And while they yet
 believed not for joy, and wondered, he said unto
 42 them, Have ye here any meat? And they gave
 him a piece of a broiled fish, and of an honey-comb.
 43 And he took *it*, and did eat before them (*l*).
 44 And he said unto them, These *are* the words which
 I spake unto you, while I was yet with you, that all
 things must be fulfilled which were written in the
 law of Moses, and *in* the prophets, and *in* the
 45 psalms, concerning me. Then opened he their un-
 derstanding, that they might understand the scrip-
 46 tures; And said unto them, Thus it is written, and
 thus it behoved Christ to suffer, and to rise from the
 47 dead the third day; And that repentance and re-
 mission of sins should be preached in his name,
 48 among all nations, beginning at Jerusalem. And ye
 are witnesses of these things.
 49 And behold, I send the promise of my Father upon
 you: but tarry ye in the city of Jerusalem until ye
 be endued with power from on high.
 50 And he led them out as far as to Bethany: and he
 51 lift up his hands, and blessed them. And it came to
 pass, while he blessed them (*m*), he was parted from

(*k*) Our blessed Lord, you see, appeals to the senses for the reality of his body; for he shewed them the prints of the nails with which he was fastened to the cross by the hands and feet. Will the doctrine of transubstantiation bear such an appeal? No; it is contrary to the evidence of sense, and overthrows every principle of right reason.

(*l*) And while their joy and surprise was so great, that they could hardly believe their own eyes, our Lord was pleased to give them a yet stronger proof of his being really a living man, and not a spirit, as they at first supposed; for he eat along with them of such victuals as they had ready for their own meal.

(*m*) While he was blessing them.

them, and carried up into heaven. And they worshipped (n) him, and returned to Jerusalem, with great joy: And were continually in the temple, praising and blessing God. Amen.

(n) Here is an instance of religious worship paid to Christ after he was taken out of the sight of his disciples, and had ascended up into heaven: for, though the word is used in several places for nothing more than that respect which is usually paid to superiors, yet here the phrase is necessarily confined by the occasion and circumstances of it to a religious sense, and cannot with propriety be taken in any other. See *Acts* vii. 59.

T H E
G O S P E L
A C C O R D I N G T O
S T. J O H N.
C H A P. I.

- 1 **I**N the beginning (a) was the Word, and the Word
2 was with God, and the Word was God. The
3 same was in the beginning with God. All things
were made by him; and without him was not
4 any thing made that was made (b). In him was
5 life, and the life was the light of men. And the
light shineth in darkness, and the darkness compre-
hended it not (c).
6 There was a man sent from God, whose name was
7 John. The same came for a witness, to bear witness
of the light, that all men through him might believe.

(a) From eternity.

(b) See the first chapter of the epistle to the Hebrews, and compare it with these three verses. See also Col. i. 15, 16, 17.

(c) The darkness refused to be enlightened. *Men chose darkness rather than light, because their principles were clouded and obscured, and their deeds were evil, Chap. iii. 19.*

8 He was not that light, but *was sent* to bear witness of
 9 that light. *That* was the true light, which lighteth
 10 every man that cometh into the world. He was in
 the world, and the world was made by him, and the
 11 world know him not (*d*). He came unto his own,
 12 and his own received him not (*e*). But as many as
 received him, to them gave he power to become the
 sons of God (*f*), *even* to them that believe on his
 13 name: Which were born, not of blood, nor of the
 will of the flesh, nor of the will of man, but of God.
 14 And the Word was made flesh, and dwelt among
 us, (and we beheld his glory, the glory as of the
 only-begotten of the Father) full of grace and
 truth.

15 John bare witness of him, and cried, saying, This
 was he of whom I spake, He that cometh after me,
 16 is preferred before me; for he was before me (*g*).
 And of his fulness have all we received, and grace for
 17 grace. For the law was given by Moses, but grace
 18 and truth came by Jesus Christ (*h*). No man hath seen
 God

(*d*) Acknowledged him not, but rejected him.

(*e*) His own people of Israel, that very people whom he had all
 along defended and directed, before he took our nature upon him,
 and now appeared as their Messiah and Redeemer, of whose coming
 they had at this very time the most earnest expectation, according to
 what they found foretold by their own prophets in the scriptures of
 the Old Testament.

(*f*) Sons of God, not by a natural, but a spiritual birth; not
 as the Jews, who claimed the special favour of God, by being de-
 scended from Abraham, (*John* viii. 33.) but in consequence of their
 taking upon themselves the gospel covenant; which is called in the
 foregoing verse, believing on the name of Christ.

(*g*) He was before me in his divine nature.

(*h*) To Moses and the prophets God gave his Spirit in a certain
 degree and proportion: but to Christ without bounds or measure;
John iii. 34. and instead of the limited dispensation of Moses, which,
 gracious as it was, was but a type and shadow of the Christian reve-
 lation, he now gives us that which is the true and real substance of
 reli-

God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

- 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him,
 20 Who art thou? And he confessed, and denied not;
 21 but confessed, I am not the Christ. And they asked him, What then? Art thou Elias (*i*)? And he saith, I am not. Art thou that prophet? And he answered,
 22 No. Then said they unto him, Who art thou? that we may give an answer to them that sent us:
 23 What sayest thou of thyself? He said (*k*), I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
 24 And they which were sent, were of the Pharisees.
 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias,
 26 as, neither that Prophet? John answered them, saying, I baptize with water (*l*): but there standeth
 27 one among you, whom ye know not; He it is who coming after me, is preferred before me, whose
 28 shoes-latchet I am not worthy to unloose (*m*). These things were done in Bethabara beyond Jordan, where John was baptizing.
 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh
 30 away the sin of the world. This is he, of whom I

religion, and deserves to be distinguished by the name of grace or favour, health or strength, in the most eminent and superlative sense.

(*i*) Art thou Elias, who, we expect, is to appear again in the world before the coming of Christ; or, art thou Jeremiah, or another of the prophets, restored to life?

(*k*) Though I am not Elias in person, yet I have the very same office, as it is described by *Isaiah* xl. 3.

(*l*) I baptize, not to establish my own authority, but to make disciples for the Messiah, who will very soon appear, and is infinitely superior to me; more so than the greatest person in the world is to the meanest servant in his family.

(*m*) See *Matt.* iii. 11. Note.

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Matt. iii. 1

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31 said, After me cometh a man, which is preferred be-
 fore me: for he was before me (*n*). And I knew him
 32 not: but that he should be made manifest to Israel,
 therefore am I come baptizing with water. And John
 bare record, saying, I saw the Spirit descending from
 33 heaven like a dove, and it abode upon him. And I
 knew him not: but he that sent me to baptize with
 water, the same said unto me (*o*), Upon whom thou
 shalt see the Spirit descending, and remaining on him,
 the same is he which baptizeth with the holy Ghost.
 34 And I saw, and bare record that this is the Son of God.

35 Again the next day after, John stood, and two of
 36 his disciples: And looking upon Jesus as he walked,
 37 he saith, Behold the Lamb of God. And the two
 disciples heard him speak, and they followed Jesus.
 38 Then Jesus turned, and saw them following, and
 saith unto them, What seek ye? They said unto him,
 Rabbi, (which is to say, being interpreted, Master)
 39 where dwellest thou? He said unto them, Come
 and see. They came and saw where he dwelt, and
 abode with him that day: for it was (*p*) about the tenth
 40 hour. One of the two which heard John *speak*, and
 followed him, was Andrew, Simon Peter's brother.
 41 He first findeth his own brother Simon, and saith un-
 to him, We have found the Messias (*q*), which is, be-
 42 ing interpreted, the Christ. And he brought him
 to Jesus. And when Jesus beheld him, he said,

(*n*) I am to be considered but as his forerunner and servant;
 whereas his dignity is supreme, and his existence from eternity.
Verse 1.

(*o*) Though I knew that the Messiah was about to appear, yet I
 had not a perfect knowledge that Jesus was he, until it was revealed
 to me that he should be declared by the descent of the Spirit. See
Matt. iii. 14.

(*p*) Two hours before sun-set.

(*q*) Messiah, or Christ, signifies anointed; that is, set apart for
 the high office of Saviour of the world.

N

Thou

Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone (r).

- 43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow
 44 me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith
 45 unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto
 46 him, Can there any good thing come out of Nazareth (s)? Philip saith unto him, Come, and see. Jesus
 47 saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile (t).
 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that
 49 Philip called thee, when thou wast under the fig-tree, I saw thee (u). Nathanael answered and saith
 50 unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto
 51 him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven open, and the angels of God (w) ascending and descending upon the Son of man.

(r) Cephas is the same as Peter, and signifies a Rock.

(s) See *Chap.* vii. 41. 52.

(t) A sincere upright man, such as every one that professeth the true religion ought to be.

(u) I saw thy actions, and thy heart.

(w) The angels of God were always obedient to his orders, and sometimes visibly attended on him, particularly at his resurrection and ascension.

C H A P. II.

1 **A**ND the third day (*a*) there was a marriage in Cana
 of Galilee, and the mother of Jesus was there.
 2 And both Jesus was called, and his disciples, to the
 3 marriage. And when they wanted wine, the mother
 4 of Jesus saith unto him, They have no wine. Jesus
 saith unto her, Woman (*b*), what have I to do with
 5 thee? mine hour is not yet come. His mother saith
 unto the servants, Whatsoever he saith unto you, do
 6 it. And there were set there six (*c*) water-pots of
 stone, after the manner of the purifying of the Jews,
 7 containing two or three firkins a piece. Jesus saith
 unto them, Fill the water-pots with water. And
 8 they filled them up to the brim. And he saith unto
 them, Draw out (*d*) now, and bear unto the gover-
 9 nor of the feast. And they bare it. When the ruler
 of the feast had tasted the water that was made wine,
 and knew not whence it was (but the servants which
 drew the water knew), the governor of the feast
 10 called the bridegroom, And saith unto him, Every

(*a*) The third day after his discourse with Nathanael; or perhaps the third day of the marriage feast, which usually continued eight days.

(*b*) The expression of *woman*, in the antient languages, conveys no idea of disrespect, but is used to ladies of the first rank, and even to queens.

This is an affair in which you are no way concerned; leave it therefore to me, and I will choose a proper time for it.

(*c*) The water-pots were set there, that the guests might wash their hands before they made their meal, which is still the constant practice of the Jews.

The Syrian firkin held somewhat more than seven pints of our measure.

(*d*) Thus did our Lord graciously provide wine sufficient for a large company (the rest of the eight days.)

But in those countries, it is to be observed, wine was not only a liquor used for pleasure, but the common drink, as beer is with us.

man at the beginning doth set forth good wine; and when men have well (*e*) drunk, then that which is worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 And the Jews passover was at hand, and Jesus
14 went up to Jerusalem, And found in the (*f*) temple those that sold oxen, and sheep, and doves, and the

15 changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house
17 of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou

19 doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will

20 raise it up. Then said the Jews, Forty and six years was this temple in building (*g*), and wilt thou rear it up

21 in three days? But he spake of the temple of his

(*e*) It is not to be imagined, that there was any excess in drinking in our blessed Lord's presence. The expression *well drunk* in this place, cannot possibly imply more than being cheerful within the bounds of sobriety, and the original word is often so used in other authors.

(*f*) Places dedicated to the service of God ought not to be put to any profane and common use, but treated with suitable reverence and respect.

(*g*) It had been forty-six years in building, from the time when it was begun by Herod, to the time of this discourse with the Jews.

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(*h*) See M
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22 body (*b*). When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture (*i*), and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name (*k*), when
 24 they saw the miracles which he did. But Jesus did not commit himself unto them (*l*), because he knew all
 25 men, And needed not that any should testify of man: for he knew what was in man.

C H A P. III.

1 **T**HERE was a man of the Pharisees, named Nico-
 2 demus, a ruler of the Jews (*a*): The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do those miracles that thou doest, except God be
 3 with him. Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again,
 4 he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb,
 5 and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit (*b*), he cannot enter into the kingdom of
 6 God. That which is born of the flesh, is flesh; and
 7 that which is born of the Spirit, is spirit. Marvel

(*b*) See *Matt.* xxvii. 40.

(*i*) What was told in scripture of the death and resurrection of Christ.

(*k*) Many believed him to be the Messiah.

(*l*) Jesus did not trust them so far as to profess himself the Messiah; because he foresaw that such a declaration might have exasperated the Jews, and hastened his destruction before the time.

(*a*) One of their great council called the Sanhedrim.

(*b*) The birth I am speaking of is not a natural but a spiritual birth, represented by baptism, and effected by the holy Spirit.

- not that I said unto thee, Ye must be born again.
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit (c). Nicodemus answered and said unto him,
- 9 How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest
- 10 not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have
- 11 seen; and ye receive not our witness. If I have told
- 12 you earthly things, and ye believe not, how shall ye
- 13 believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven (d).
- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (e): That
- 15 whosoever believeth in him, should not perish, but have eternal life.
- 16 For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should
- 17 not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved (f).

(c) The wind blows without any controul or direction from us: it is known only by its effects: so likewise are the influences of the holy Spirit of God secret and invisible, being entirely internal, and known to others only by the temper and disposition they inspire.

(d) No man hath gone up into heaven to search into the secret counsels of God; and therefore no man can reveal them but the Son, who came down from heaven, and in his divine nature is continually present there.

(e) Meaning that he should die on a cross. See *Chap. xviii. 32.*

(f) The end of Christ's coming into the world was the salvation of mankind. If it has not that effect, it is their own fault; for if they will embrace and obey the Gospel, they will escape condemnation.

18 He that believeth on him (*g*), is not condemned: but
 he that believeth not, is condemned already, because
 he hath not believed in the name of the only-begot-
 19 ten Son of God. And this is the condemnation,
 that light is come into the world, and men loved
 darkneis rather than light, because their deeds were
 20 evil. For every one that doeth evil, hateth the light,
 neither cometh to the light, lest his deeds should be
 21 reproved. But he that doeth truth, cometh to the
 light, that his deeds may be made manifest, that
 they are wrought in God.

22 After these things came Jesus and his disciples into
 the land of Judea, and there he tarried with them,
 and baptized (*h*).

23 And John also was baptizing in Enon, near to
 Salim, because there was much water there: and
 24 they came, and were baptized. For John was not
 yet cast into prison.

25 Then there arose a question between *some* of John's
 26 disciples and the Jews, about purifying (*i*): And
 they came unto John, and said unto him, Rabbi, he
 that was with thee beyond Jordan, to whom thou
 barest witness, behold, the same baptizeth, and all
 27 men come to him. John answered and said, A man
 can receive nothing, except it be given him from
 28 heaven (*k*). Ye yourselves bear me witness, that I
 said, I am not the Christ, but that I am sent before him.

(*g*) To believe on Christ, is to receive his doctrine, and obey his
 laws; not only to trust in him as our Saviour, but to be governed by
 him as our Lord. It includes virtuous practice, as well as sound
 faith.

(*h*) It was not Jesus himself, but his disciples, that baptized. *Chap.*
iv. 2.

(*i*) The dispute was probably about the superior excellence of
 Jesus's baptism compared with that of John.

(*k*) Let not your zeal for my honour tempt you to look upon
 him as a rival that will eclipse me; but, on the contrary, treat him
 as I do, with the highest possible respect, for his authority is truly
 divine.

29 He that hath the bride, is the bridegroom: but the
 friend of the bridegroom, which standeth and hear-
 eth him, rejoiceth greatly because of the bridegroom's
 30 voice: this my joy therefore is fulfilled (*l*). He must
 31 increafe, but I *must* decrease. He that cometh from
 above, is above all: he that is of the earth, is earthly,
 and speaketh of the earth: he that cometh from
 32 heaven, is above all. And what he hath seen and
 heard, that he testifieth; and no man (*m*) receiveth
 33 his testimony. He that hath received his testimony,
 34 hath set to his seal, that God is true (*n*). For he whom
 God hath sent, speaketh the words of God: for God
 35 giveth not the Spirit by measure unto him (*o*). The
 Father loveth the Son, and hath given all things in-
 36 to his hand. He that believeth on the Son, hath
 everlasting life: and he that believeth not the Son (*p*),
 shall not see life; but the wrath of God abideth on
 him.

C H A P. IV.

1 **W**HEN therefore the Lord knew how the Pha-
 risees had heard that Jesus made and baptized
 2 more disciples than John, (Though Jesus himself bap-
 3 tized not, but *his* disciples) He left Judea, and de-
 4 parted again into Galilee (*a*). And he must needs go
 5 through Samaria. Then cometh he to a city of

(*l*) I am the bridegroom's friend, and instead of envying, rejoice in his honour and happiness.

(*m*) No man, that is, comparatively, very few.

(*n*) He that becomes his disciple, hath, as it were, given it under his hand and seal, that God's promise to send the Messiah is true, and fulfilled in Jesus.

(*o*) See Chap. i. 17. Note.

(*p*) He that will not obey the Son. Obedience is implied in Christian faith, and is made the joint condition of Baptism. Matt. xxviii. 20.

(*a*) To avoid the envy and malice of the Jews.

Samaria, which is called Sychar, near to the parcel
 6 of ground that Jacob gave to his Son Joseph. Now
 Jacob's well was there. Jesus therefore being wearied
 with *his* journey, sat thus on the well (*b*): and it was
 7 about the sixth hour (*c*). There cometh a woman
 of Samaria to draw water: Jesus saith unto her,
 8 Give me to drink. For his disciples were gone away
 9 unto the city to buy meat. Then saith the woman
 of Samaria unto him, How is it that thou being a
 Jew, askest drink of me, which am a woman of
 Samaria (*d*)? for the Jews have no dealings with
 10 the Samaritans (*e*). Jesus answered and said unto her,
 If thou knewest the gift of God (*f*), and who it is that
 saith to thee, Give me to drink, thou wouldest have
 asked of him, and he would have given thee living
 11 water. The woman saith unto him, Sir, thou hast
 nothing to draw with, and the well is deep: from
 12 whence then hast thou that living water? Art thou
 greater than our father Jacob, which gave us the
 well, and drank thereof himself, and his children,
 13 and his cattle? Jesus answered and said unto her,
 Whosoever drinketh of this water shall thirst again:
 14 But whosoever drinketh of the water that I shall

(*b*) As it were by chance, only to rest himself.

(*c*) The sixth hour is noon, and the heat of the day accounts for his being thirsty and wishing to drink.

(*d*) See the melancholy effects of religious differences, which stop the common intercourse of courtesy and humanity! for that is what is meant by *dealings*.

(*e*) The Samaritans were descendants from that mixt multitude, which was sent by Shalmanezzer to inhabit those parts from whence he had carried away the Israelites, 2 *Kings* xvii. These at first served other gods together with the one, true, living God; and though they were afterwards reformed from their idolatry, and received the five books of Moses, yet, nevertheless, instead of assisting to rebuild the temple at Jerusalem, they built one in opposition to it on Mount Gerizim, and between them and the Jews there was always an irreconcilable hatred.

(*f*) If thou knewest the value of the opportunity God has given thee.

give him, shall never thirst: but the water that I shall give him, shall be in him a well of water
 15 springing up into everlasting life (*g*). The woman
 faith unto him, Sir, give me this water, that I thirst not,
 16 neither come hither to draw (*b*). Jesus saith unto her,
 17 Go, call thy husband, and come hither. The wo-
 man answered and said, I have no husband. Jesus
 said unto her, Thou hast well said, I have no
 18 husband: For thou hast had five husbands, and he
 whom thou now hast is not thy husband: in that saidst
 19 thou truly (*i*). The woman saith unto him, Sir, I per-
 20 ceive that thou art a prophet. Our fathers worship-
 ped in this mountain; and ye say, that in Jerusalem
 21 is the place where men ought to worship. Jesus saith
 unto her, Woman, believe me, the hour cometh, when
 ye shall neither in this mountain, nor yet at Jerusa-
 22 lem, worship the Father (*k*). Ye worship ye know not
 what: we know what we worship: for salvation is
 23 of the Jews. But the hour cometh, and now (*l*) is,
 when the true worshippers shall worship the Father
 in Spirit and in truth: for the Father seeketh such to
 24 worship him. God is a Spirit, and they that wor-

(*g*) Not such as is kept in cisterns, or drawn up from wells, but which flows in plentiful and perpetual streams, and is most necessary for health and life; for life, I say, not only at present, but for ever.

(*h*) The woman not yet understanding our blessed Saviour's meaning, he graciously contrives another method to convince her that he was the Christ.

(*i*) She had probably been divorced from some of the five, according to the practice which then prevailed, and perhaps she was actually in that state at this time.

(*k*) God shall be no longer worshipped in any particular place exclusively, neither on mount Gerizim, as is done by the Samaritans at present, no, nor yet in the temple of Jerusalem, though hitherto he hath vouchsafed to place his name there, and expressly appointed the service to be performed; whereas you Samaritans have no such authority for your temple, which was built in direct opposition to the divine command, to serve a political purpose.

(*l*) The time is at hand, and indeed is now actually come.

ship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias
cometh, which is called Christ: when he is come, he
26 will tell us all things. Jesus saith unto her, I that
speak unto thee, am *he*.

27 And upon this came his disciples, and marvelled
(*m*) that he talked with the woman: yet no man said,
What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her
29 way into the city, and saith to the men, Come,
see a man which told me all things that ever I did:
30 is not this the Christ? Then they went out of the
city, and came unto him.

31 In the meanwhile his disciples prayed him, say-
32 ing, Master, eat. But he said unto them, I have
33 meat to eat that ye know not of. Therefore said the
disciples one to another, Hath any man brought him
34 *ought* to eat? Jesus saith unto them, My meat is to
do the will of him that sent me, and to finish his
35 work. Say not ye, There are yet four months, and
then cometh harvest? Behold, I say unto you, Lift up
your eyes, and look on the fields; for they are white
36 already to harvest (*n*). And he that reapeth, receiveth
wages, and gathereth fruit unto life eternal: that both
he that soweth, and he that reapeth, may rejoice to-
37 gether (*o*). And herein is that saying true, One soweth,
38 and another reapeth. I sent you to reap that where-

(*m*) They wondered at our Lord's talking with the woman, for the same reason that she wondered (*verse* 10.) at his asking a favour of her; because she was a Samaritan.

(*n*) The usual distance from seed time to harvest is the space of four months; but our spiritual harvest is more speedy, for the corn is ripe already, though the seed is but just sown: meaning that his discourse with the woman, had been the happy occasion of bringing a great number of others from that town to hearken to his instructions.

(*o*) The sower and the reaper have each his reward from the husbandman for doing his work.

on ye bestowed no labour: other men laboured, and ye are entered into their labours (*p*).

39 And many of the Samaritans of that city believed on him, for the saying of the woman, which testified,
40 He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two
41 days. And many more believed, because of his own
42 word: And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went
44 into Galilee (*q*): For Jesus himself testified, that a prophet had no honour in his own country (*r*). Then
45 when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the
46 feast. So Jesus came again into Cana of Galilee, where he made the water wine.

47 And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
48 Then said Jesus unto him, Except ye see signs
49 and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my
50 child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

(*p*) The common proverb, *One soweth and another reapeth*, is verified in your case; for you are sent into the field to reap, where you have not had the labour of preparing the ground, or sowing the seed.

(*q*) That is, he went to Galilee, but not to Nazareth, where his own relations lived.

(*r*) See *Matt. xiii. 57.*

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51 And as he was now going down, his servants met
 52 him, and told *him*, saying, Thy son liveth. Then en-
 quired he of them the hour, when he began to
 amend: and they said unto him, Yesterday (*s*) at the
 53 seventh hour the fever left him. So the father knew
 that *it was* at the same hour, in the which Jesus said
 unto him, Thy son liveth; and himself believed, and
 54 his whole house. This *is* again the second miracle
that Jesus did, when he was come out of Judea into
 Galilee.

C H A P. V.

1 **A**FTER this there was a feast of the Jews, and
 2 Jesus went up to Jerusalem. Now there is at Je-
 rusalem by the sheep-market a pool, which is called in
 the Hebrew tongue, Bethesda (*a*), having five (*b*)
 3 porches. In these lay a great multitude of impotent
 folk, of blind, halt, withered, waiting for the moving of
 4 the water. For an angel (*c*) went down at a certain
 season into the pool, and troubled the water: who-
 soever then first after the troubling of the water
 stepped in, was made whole of whatsoever disease he
 5 had. And a certain man was there, which had an
 6 infirmity thirty and eight years. When Jesus saw
 him lie, and knew that he had been now a long time
in that case, he saith unto him, Wilt thou be made
 7 whole? The impotent man answered him, Sir, I
 have no man, when the water is troubled, to put me
 into the pool: but while I am coming, another

(*s*) About one o'clock afternoon.

(*a*) Bethesda is the house of mercy.

(*b*) Five separate divisions for the sick.

(*c*) Not that an angel visibly descended from heaven, but the mi-
 raculous virtue of the water was ascribed (according to the Jewish
 way of speaking) to the power of some angel, who was employed by
 God for that purpose.

- 8 steppeth down before me. Jesus saith unto him,
 9 Rise, take up thy bed and walk. And immediately
 the man was made whole, and took up his bed, and
 walked: and on the same day was the sabbath.
 10 The Jews therefore said unto him that was cured,
 It is the sabbath-day: it is not lawful for thee to
 11 carry *thy* bed. He answered them, He that made
 me whole, the same said unto me, Take up thy bed,
 12 and walk (*d*). Then asked they him, What man is
 that which said unto thee, Take up thy bed and
 13 walk? And he that was healed, wist (*e*) not who it
 was: for Jesus had conveyed himself away, a multi-
 14 tude being in *that* place. Afterwards Jesus findeth
 him in the temple, and said unto him, Behold, thou
 art made whole: sin no more, lest a worse thing
 15 come unto thee. The man departed, and told the
 Jews, that it was Jesus which had made him whole.
 16 And therefore did the Jews persecute Jesus, and sought
 to slay him, because he had done these things on the
 sabbath-day.
 17 But Jesus answered them, My Father worketh hitherto,
 18 and I work (*f*). Therefore the Jews sought the more
 to kill him, because he not only had broken the
 sabbath, but said also, that God was his Father,
 19 making himself equal with God. Then answered
 Jesus, and said unto them, Verily, verily I say unto
 you, the Son can do nothing of himself (*g*), but what he

(*d*) He to whom God had given power to work a miraculous cure upon me, would not have ordered me to carry my bed, if it were sinful.

(*e*) Wist not, did not know. *Luke ii. 49.*

(*f*) Though the sabbath was by God's own appointment, yet his providence never ceaseth on that day, as well as at other times, to work in preserving and governing the world, and doing good to his creatures; and it is by his authority and command, that I likewise go about doing good on the sabbath-day, as well as at other times.

(*g*) The Son cannot act on a separate interest from the Father, so far from it, that whatever is done by the Son is by authority from the Father, and tends to promote his glory, *Verse 30.*

seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them* : even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son : That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily I say unto you, The hour (*b*) is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man (*i*). Marvel not at this : for the hour is coming, in the which all that are in the graves (*k*) shall hear his voice, And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing : as I hear, I judge : and my judgment is just; because I

(*b*) The time is near, or rather is come already, when they who are dead in a moral sense, viz. in trespasses and sins, shall hearken to the precepts of the Gospel, and by repentance secure to themselves everlasting life.

(*i*) Because, being the Son of God, he condescended to become the Son of man.

(*k*) Our blessed Saviour here speaks of those that were naturally dead, whom he is to call forth from their graves at the day of judgment. Perhaps this may relate likewise to those who were restored to life by our blessed Lord, viz. Lazarus, &c.

seek

seek not mine own will, but the will of the Father which hath sent me (*l*).

31 If I bear witness (*m*) of myself, my witness is not true.
 32 There is another that beareth witness of me, and
 I know that the witness which he witnesseth of me,
 33 is true. Ye sent unto John, and he bare witness unto
 34 the truth. But I receive not testimony from man:
 35 but these things I say that ye might be saved. He
 was a burning and a shining light: and ye were will-
 ing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for
 the works which the Father hath given me to finish,
 the same works that I do, bear witness of me, that
 37 the Father hath sent me. And the Father himself
 which hath sent me, hath borne witness of me. Ye
 have neither heard his voice at any time, nor seen
 38 his shape. And ye have not his word abiding in you:
 for whom he hath sent, him ye believe not (*n*).

39 Search the scriptures, for in them ye think ye have
 eternal life, and they are they which testify of me.
 40 And ye will not come to me, that ye might have life.
 41 I receive not honour from men. But I know (*o*) you,
 42 that ye have not the love of God in you. I am come
 43 in my Father's name (*p*), and ye receive me not: if
 another

(*l*) Think not however that my judgment will be partial and arbitrary. It will on the contrary be most just and righteous, such as will prove that I have no other end in view, but to advance the glory and perform the will of God.

(*m*) If I produced no other evidence than my bare word, I could not expect it to be received: but I can appeal to the holy Spirit of God in the miracles I wrought, that I am come from God. *Verse 36. Chap. viii. 18.*

(*n*) When ye hear his word, ye do not attend to it, so as to retain it in your hearts; and you reject him who is sent to deliver it to you.

(*o*) Others you may deceive by your pretended piety: but me you cannot, for I know you.

(*p*) With authority from my Father, as my works shew. Others will come, who can give no such proof of their commission, and you

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another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me (q). But if ye believe not his writings, how shall ye believe my words?

C H A P. VI.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.

When Jesus then *lift* up *his* eyes, and saw a great company coming unto him, he saith unto Philip, Whence shall we buy bread that these may eat (a)? (And this he said to prove him (b): for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread (c) is not sufficient

will receive them. They had done so before the coming of Christ (*Acts* v. 36, 37.) and after his death impostors arose who had many followers.

(q) Though you pretend so great a veneration for Moses, you do not in fact believe him; for if you did, you must have received me upon his authority. *The Lord thy God will raise up unto thee a prophet like unto me* (saith he) *unto him ye shall hearken.* Deut. xviii. 15.

(a) See *Mat.* xv. 34. Note.

(b) To raise his attention, and make trial of his faith; for he had before determined with himself what he was about to do.

(c) Two hundred Roman pence (the coin then current among the Jews) at seven-pence halfpenny English, amounted to six pounds and one shillings and two-pence: which was probably a larger sum than the disciples were possessed of.

for

for them, that every one of them may take a little.
 8 One of his disciples, Andrew, Simon Peter's brother,
 9 saith unto him, There is a lad here, which hath
 five barley-loaves, and two small fishes: but what are
 10 they among so many? And Jesus said, Make the men
 sit down. Now there was much grass in the place: so
 the men sat down, in number about five thousand.
 11 And Jesus took the loaves, and when he had given
 thanks, he distributed to the disciples, and the disci-
 ples to them that were set down; and likewise of the
 12 fishes, as much as they would. When they were
 filled, he said unto his disciples, Gather up the frag-
 13 ments that remain, that nothing be lost. Therefore
 they gathered *them* together, and filled twelve baskets
 with the fragments of the five barley loaves, which
 remained over and above unto them that had eaten.
 14 Then those men, when they had seen the miracle
 that Jesus did, said, This is of a truth that prophet
 15 that should come into the world. When Jesus there-
 fore perceived that they would come and take him
 by force to make him a king, he departed (*d*) again
 16 into a mountain himself alone. And when even was
 17 *now* come, his disciples went down unto the sea, And
 entered into a ship, and went over the sea towards
 Capernaum: and it was now dark, and Jesus was not
 18 come to them. And the sea arose (*e*), by reason of
 19 a great wind that blew. So when they had rowed
 about five and twenty or thirty furlongs, they see
 Jesus walking on the sea, and drawing nigh unto the
 20 ship: and they were afraid. But he saith unto them,
 21 It is I, be not afraid. Then they willingly received

(*d*) They were struck with astonishment and respect; and Jesus, who knew the thoughts and designs of men, perceived their intention and withdrew himself.

(*e*) The wind being contrary (*Mark* vi. 48.) they had rowed but three or four miles during the whole night, until the fourth watch, which began at three o'clock in the morning.

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him into the ship: and immediately (*f*) the ship was at the land whither they went.

- 22 The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone
 23 away alone: (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat
 24 bread, after that the Lord had given thanks.) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and
 25 came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they
 26 said unto him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life (*g*), which the Son of man shall give unto you: for him
 28 hath God the Father sealed. Then said they unto him, What shall we do, that we might work the
 29 works of God? Jesus answered and said unto them, This is the work of God (*h*), that ye believe on him
 30 whom he hath sent. They said therefore unto him,

(*f*) As soon as Jesus came into the vessel, it immediately reached the place they were going to.

(*g*) Our blessed Saviour's meaning is, not to discourage that labour and industry, which the providence of God hath made necessary to men in their respective stations, and the neglect of which is therefore sinful; but he recommends comparatively as of much higher importance than any concerns of this world, a careful preparation for the next. *Mat. vi. 33.*

The miracles the Son of Man performs, are as it were the seal of his authority from God the Father, to give eternal life to such as believe and obey him.

(*h*) Care to embrace and obey the gospel covenant, is the work that God requires of you.

What

What sign shewest thou then, that we may see, and
 31 believe thee (*i*)? what dost thou work? Our fathers
 did eat manna in the desert; as it is written, He gave
 32 them bread from heaven to eat. Then Jesus said un-
 to them, Verily, verily I say unto you, Moses gave
 you not that bread from heaven; but my Father
 33 giveth you the true bread from heaven (*k*). For the
 bread of God is he which cometh down from hea-
 34 ven (*l*), and giveth life unto the world. Then said
 they unto him, Lord, evermore give us this bread.
 35 And Jesus said unto them, I am the bread of life:
 he that cometh to me, shall never hunger; and he that
 36 believeth on me, shall never thirst (*m*). But I said
 unto you, that ye also have seen me, and believe not.
 37 All that the Father giveth me, shall come to me; and
 him that cometh to me, I will in no wise cast out (*n*).
 38 For I came down from heaven, not to do mine own
 39 will, but the will of him that sent me. And this is the
 Father's will which hath sent me, that of all which
 he hath given me, I should lose nothing (*o*), but should
 40 raise it up again at the last day. And this is the will
 of him that sent me, that every one which seeth the
 Son, and believeth on him, may have everlasting life:
 41 and I will raise him up at the last day. The Jews
 then murmured at him, because he said, I am the

(*i*) Not satisfied with the miracles they had seen, not even with that of the loaves by which they were fed, they still demand, as a further proof, a sign from heaven. *Mat. xvi. 1.* Moses brought food from Heaven, could he visibly do the like?

(*k*) Moses was but the instrument in the hand of God; and it is God who now offers you the greatest of all blessings, through me, even eternal life.

(*l*) That is the bread of God that cometh down from heaven and giveth life, not as the manna did to one nation, but to the whole world; not for a short time, but to all eternity.

(*m*) Will have no need of any other support for ever.

(*n*) All that accept of the gift of the Father will believe in me, and shall be accepted by me.

(*o*) I should suffer none to be lost.

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42 bread which came down from heaven. And they said,
 Is not this Jesus the Son of Joseph, whose father and
 mother we know? how is it then that he saith, I
 43 came down from heaven? Jesus therefore answered
 and said unto them, Murmur not among yourselves.
 44 No man can come to me, except the Father which
 hath sent me, draw him: and I will raise him up at
 45 the last day. It is written in the prophets, And they
 shall be all taught of God (*p*). Every man therefore
 that hath heard, and hath learned of the Father,
 46 cometh unto me. Not that any man hath seen the
 Father, save he which is of God, he hath seen the
 47 Father. Verily, verily I say unto you, He that be-
 48 lieveth on me hath everlasting life. I am that bread
 49 of life. Your fathers did eat manna in the wilder-
 50 ness, and are dead. This is the bread which cometh
 down from heaven, that a man may eat thereof, and
 51 not die. I am the living bread, which came down
 from heaven: If any man eat of this bread, he shall
 live for ever (*q*): and the bread that I will give, is
 my flesh, which I will give for the life of the world.
 52 The Jews therefore strove amongst themselves, say-
 ing, How can this man give us *his* flesh to eat (*r*)?
 53 Then

(*p*) There are two ways by which men are taught of God, viz. by the good principles of the heart, and by divine revelation. All they who had a good disposition, could not but reverence his wisdom and power; and if they consulted the scriptures of the Old Testament, they must have seen that he was there plainly described as the Messiah; the time and place of his birth, the family from which he sprung, and the manner of his life, being all exactly foretold.

(*q*) To eat of the bread of life, is to receive and digest the heavenly doctrine of Christ, by obedience to which we shall be prepared for everlasting life. See *Matt.* xvi. 12.

(*r*) This figurative mode of speech was naturally suggested by the occasion. The multitude had followed Christ for the sake of the loaves, expecting to be fed again, as they had been the day before; and being disappointed, affect to despise the miracle, and extol Moses for having wrought a greater in bringing bread from heaven. Our
 blessed

- 53 Then Jesus said unto them, Verily, verily I say unto
 54 you, Except ye eat the flesh of the Son of man, and
 55 drink his blood, ye have no life in you. Whoso eateth
 56 my flesh, and drinketh my blood, hath eternal life,
 57 and I will raise him up at the last day. For my flesh
 58 is meat indeed, and my blood is drink indeed (*s*). He
 59 that eateth my flesh, and drinketh my blood, dwel-
 60 leth in me, and I in him. As the living Father hath
 61 sent me, and I live by the Father; so, he that eateth
 62 me, even he shall live by me. This is that bread
 which came down from heaven: not as your fathers
 did eat manna and are dead: he that eateth of this
 bread, shall live for ever. These things said he in the
 synagogue, as he taught in Capernaum. Many there-
 fore of his disciples, when they had heard *this* (*t*),
 said, This is an hard saying, who can hear it?
 When Jesus knew in himself, that his disciples mur-
 mured at it, he said unto them, Doth this offend you?
What and if ye shall see the Son of man ascend up

blest Lord then takes occasion to assert his own superiority, invites them to eat, not such temporary perishable food as manna, which their forefathers had in the wilderness, but the true living, that is, everlasting bread, from heaven; describing under that name, belief in him, and obedience to his doctrine, as being spiritual food and nourishment to the soul. And this is the meaning of this strong figure, which is continued through this whole discourse: but the conceptions of the Jews were too gross to understand it in its true sense.

(*s*) Not literally and naturally, and yet verily and indeed, that is truly, and in fact, if taken in a spiritual sense. Observe, that though there is no reason to imagine that this general way of speaking was intended by our Lord to be understood particularly of his last supper, yet it may fairly be applied to that subject, and may serve to explain its true and real meaning. Besides which, if the passage be understood of both the body and blood of Christ, then is there a necessity for communion in both kinds; viz. in Wine, as well as Bread.

(*t*) Many even of his disciples were in the same error.

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63 where he was before (*u*)? It is the spirit that quick-
 eneth, the flesh profiteth nothing (*w*): the words that
 I speak unto you, *they* are spirit, and *they* are life.
 64 But there are some of you that believe not. For Je-
 sus knew from the beginning, who they were that be-
 65 lieved not, and who should betray him. And he said,
 Therefore said I unto you, that no man can come
 unto me, except it were given unto him of my
 Father:

66 From that *time* many of his disciples went back,
 67 and walked no more with him. Then said Jesus
 68 unto the twelve, Will ye also go away? Then Simon
 Peter answered him, Lord, to whom shall we go?
 69 thou hast the words of eternal life. And we believe,
 and are sure, that thou art that Christ, the Son of the
 70 living God. Jesus answered them, Have not I chosen
 71 you twelve, and one of you is a devil (*x*)? He spake
 of Judas Iscariot the *son* of Simon: for he it was that
 should betray him, being one of the twelve.

C H A P. VII.

1 **A**fter these things, Jesus walked in Galilee: for he
 would not walk in Jewry (*a*); because the Jews
 2 sought to kill him. Now the Jews feast of tabernacles
 3 was at hand. His brethren therefore said unto him (*b*),
 Depart hence, and go into Judea, that thy disciples also

(*u*) I am to ascend into heaven; and when I am taken up from
 you, then surely you will be convinced that I cannot mean to offer
 you my flesh to eat in a literal sense.

(*w*) What I have said of giving myself for food, is to be taken
 spiritually, and in that sense alone can my flesh be profitable to the
 soul.

(*x*) Besides those of my common hearers, who have deserted me,
 one even of you, my chosen disciples, is a false traitor, and is doing
 the work of the devil.

(*a*) In Jewry, that is in Judea.

(*b*) By *his brethren* are meant his relations.

- 4 may see the works that thou doest (c). For *there is*
 no man *that* doeth any thing in secret, and he him-
 self seeketh to be known openly: If thou do these
 5 things, shew thyself to the world. For neither did his
 6 brethren believe in him (d). Then Jesus said unto
 them, My time is not yet come: but your time is al-
 7 way ready. The world cannot hate you; but me it
 hateth, because I testify of it, that the works thereof
 8 are evil. Go ye up unto this feast: I go not up yet
 unto this feast, for my time is not yet full come.
 9 When he had said these words unto them, he abode
 still in Galilee.
- 10 But when his brethren were gone up, then went
 he also up unto the feast, not openly, but as it were in
 11 secret (e). Then the Jews sought him at the feast,
 12 and said, Where is he? And there was much mur-
 muring among the people concerning him (f): for
 some said, He is a good man: others said, Nay; but
 13 he deceiveth the people. Howbeit, no man spake
 openly of him (g), for fear of the Jews.
- 14 Now about the midst of the feast, Jesus went up
 15 into the temple, and taught. And the Jews marvel-
 led, saying, How knoweth this man letters (h), having
 16 never learned? Jesus answered them, and said, My
 17 doctrine is not mine (i), but his that sent me. If
 any man will do his will, he shall know of the doc-
 trine, whether it be of God, or *whether* I speak of
 18 myself. He that speaketh of himself, seeketh his own

(c) See *Matt.* xiii. 55.

(d) At that time; though afterwards they did. *Acts* i. 14.

(e) As privately as he could.

(f) There was a variety of opinions concerning him.

(g) They who were most favourable to him, were afraid to com-
 mend him publicly.

(h) How hath he got his learning? He hath not studied at any
 school, where he can have been taught these things.

(i) My doctrine is not the effect of learning and study, but comes
 from the source of all knowledge and truth, even from God
 himself,

glory:

- glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
- 19 Did not Moses give you the law, and yet none of you keepeth the law (*k*)? why go ye about to kill me?
- 20 The people answered and said, Thou hast a devil:
- 21 who goeth about to kill thee (*l*)? Jesus answered and said unto them, I have done one work (*m*), and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) (*n*) and ye on the sabbath-day circumsise a man.
- 23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day (*o*)? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ? Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is (*p*). Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself,

(*k*) You pretend to great respect for the fourth commandment, but you have none for the sixth; for you are contriving how to kill me who have committed no crime.

(*l*) See *Matt.* xi. 18.

(*m*) He had cured a man on the sabbath-day. *Chap.* v. 10. See note on *Chap.* ix. 14.

(*n*) Circumcision was first commanded to Abraham, who practised it, as did the other patriarchs likewise, long before Moses.

(*o*) The impotent man at the pool of Bethesda: whereas you constantly circumsise a child on the sabbath-day, if it be the eighth day after its birth, because Moses has so commanded.

(*p*) This opinion was either a vulgar error among those who were not well versed in the knowledge of scripture (See *verse* 42); or else perhaps it may have been grounded on the similitude of Christ to Melchisedec, who was acknowledged to be a type of him, and is described as without father, without mother. *Heb.* vii. 3.

but he that sent me is true, whom ye know not (*q*).
 29 But I know him, for I am from him, and he hath
 30 sent me. Then they sought to take him: but no
 man laid hands on him, because his hour (*r*) was not
 31 yet come. And many of the people believed on him,
 and said, When Christ cometh, will he do more mi-
 32 racles than these which this *man* hath done? The
 Pharisees heard that the people murmured (*s*) such
 things concerning him: and the Pharisees, and the
 33 chief priests sent officers to take him. Then said
 Jesus unto them, Yet a little while am I with you,
 34 and *then* I go unto him that sent me. Ye shall seek
 me, and shall not find *me*: and where I am, *thither*
 35 ye cannot come. Then said the Jews among them-
 selves, Whither will he go, that we shall not find
 him? will he go unto the dispersed among the Gen-
 36 tiles, and teach the Gentiles? What *manner of say-*
 ing is this that he said, Ye shall seek me, and shall
 not find *me*: and where I am, *thither* ye cannot come?
 37 In the last day, that great *day* of the feast, Jesus stood
 and cried, saying, If any man thirst (*t*), let him come
 38 unto me, and drink. He that believeth on me, as the
 scripture hath said (*u*), out of his belly shall flow rivers
 39 of (*w*) living water. (But this spake he of the Spirit,
 which

(*q*) True it is, that ye know me as to my birth and education; but ye will not attend to the commission and authority I act by, and ye set yourselves against me, though I am come from God.

(*r*) The time which God had appointed for his death was not yet come.

(*s*) Murmur signifies speaking not discontentedly, but privately, as it were in a whisper, as *verse* 13.

(*t*) It was the custom, on the last day at this festival, to draw water from the fountain of Siloam, and offer it with great solemnity to God, in memory of the miraculous relief of water, when Moses smote the rock in the wilderness.

(*u*) See *Isaiah* xii. 3. lv. 1.

(*w*) From that ceremony, he takes occasion to compare his doctrine to water, as he had in the foregoing chapter to bread; each being

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which they that believe on him, should receive: for the Holy Ghost (x) was not yet *given*, because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.
 41 Others said, This is the Christ. But some said, Shall
 42 Christ come out of Galilee (y)? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David
 43 was (z)? So there was a division among the people
 44 because of him. And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye
 46 not brought him? The officers answered, Never
 47 man spake like this man. Then answered them the
 48 Pharisees, Are ye also deceived? Have any of the
 49 rulers, or of the Pharisees, believed on him? But this people, who knoweth not the law, are cursed.
 50 Nicodemus saith unto them, (he that came to Jesus
 51 by night, being one of them) Doth our law judge any man before it hear him, and know what he
 52 doeth? They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of
 53 Galilee ariseth no prophet (aa). And every man went unto his own house.

being necessary for the support of life. As water is drawn from the belly, or hollow, of a fountain, so were the streams of the doctrine of everlasting life to be spread through the world by the preaching of his disciples, and the overflowing gifts of the holy Ghost.

(x) By the holy Ghost is to be understood, his miraculous gifts. See *Acts* xix. 2.

(y) He was born in Bethlehem, the very place where the prophets had foretold that Christ was to be born, though he was carried afterwards by Joseph and Mary, to Nazareth in Galilee. *Matt.* ii. 23.

(z) Where David dwelt with his Father Jesse. 1 *Sam.* xvi. 1, 4.

(aa) See *Verse* 41. Note.

C H A P. VIII.

1 JESUS went unto the mount of Olives. And early
2 in the morning he came again into the temple, and
 all the people came unto him; and he sat down, and
3 taught them. And the scribes and Pharisees brought
 unto him a woman taken in adultery; and when they
4 had set her in the midst, They say unto him, Mas-
 ter, this woman was taken in adultery, in the very
5 act. Now Moses in the law commanded us, that
6 such should be stoned: but what sayest thou? This
 they said, tempting him, that they might have to ac-
 cuse him (*a*). But Jesus stooped down, and with *his*
 finger wrote on the ground, as though he heard them
7 not. So when they continued asking him, he lift up
 himself, and said unto them, he that is without sin
8 among you, let him first cast a stone at her (*b*). And
 again he stooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by their
 own conscience (*c*), went out one by one, beginning at
 the eldest, *even* unto the last: and Jesus was left alone,
10 and the woman standing in the midst. When Jesus
 had lift up himself, and saw none but the woman, he
 said unto her, Woman, where are those thine accu-
11 sers? hath no man condemned thee? She said, No

(*a*) That they might have something to accuse him of; viz. ei-
 ther by taking on himself the power and office of a judge, if he con-
 demned her; or of screening her from the law, if he let her go free.

(*b*) Before any man accuses another of sin, let him carefully exa-
 mine his own conscience.

(*c*) They were supernaturally awed and convicted by that power,
 by which, at the great day, the hearts of all men shall be laid open;
 and probably our Lord's words were accompanied with such an irre-
 sistible look of penetration and majesty, as struck the officers to the
 ground who were sent to apprehend him. *Chap. xviii. 6.*

man,

man, Lord. And Jesus said unto her, Neither do I condemn thee (*d*): go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence

15 I come, and whither I go (*e*). Ye judge after the flesh (*f*), I judge no man. And yet if I judge, my

16 judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law,

17 that the testimony of two men is true. I am one that bear witness (*g*) of myself, and the Father that sent

18 me, beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither

19 know me, nor my Father: if ye had known me, ye should have known my Father also. These words

20 spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come (*h*).

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your

(*d*) Our blessed Lord was not a magistrate, to order the law to be executed: but he was a judge of the heart, and knowing the sincerity of her repentance, he pronounced her pardon; warning her at the same time against the heinousness of her sin, and charging her to amend her life.

(*e*) For I appeal to him from whom I came, and by whom I shall be received again, when I go away from hence.

(*f*) After the custom of the world, or according to your mistaken prejudices.

(*g*) God bore witness by the miracles he did: and if in ordinary cases the witness of two men is sufficient, certainly the evidence here must be allowed to be infinitely stronger and more decisive. *If we receive the witness of men, the witness of God is greater.* 1 John v. 9.

(*h*) See Chap. vii. 30.

22 sins: whither I go, ye cannot come. Then said
 the Jews, Will he kill himself (*i*)? because he saith,
 23 Whither I go, ye cannot come. And he said unto
 them, Ye are from beneath, I am from above: ye
 24 are of this world, I am not of this world. I said
 therefore unto you, that ye shall die in your sins: for
 if ye believe not that I am *he*, ye shall die in your
 25 sins. Then said they unto him, Who art thou? And
 Jesus saith unto them, Even *the same* that I said unto
 26 you from the beginning (*k*). I have many things to
 say, and to judge of you: but he that sent me is true;
 and I speak to the world those things which I have
 27 heard of him (*l*). They understood not that he spake
 28 to them of the Father. Then said Jesus unto them,
 When ye have lift up the Son of man (*m*), then shall
 ye know that I am *he*, and *that* I do nothing of my-
 self; but as my Father hath taught me, I speak these
 29 things. And he that sent me, is with me: the Fa-
 ther hath not left me alone: for I do always those
 30 things that please him. As he spake these words,
 many believed on him.
 31 Then said Jesus to those Jews which believed on him,
 If ye continue in my word, *then* are ye my disciples in-
 32 deed; And ye shall know the truth, and the truth shall
 33 make you free. They answered him, We be Abraham's
 seed, and were never in bondage to any man: how sayest
 34 thou, Ye shall be made free? Jesus answered them, Ve-
 rily, verily I say unto you, Whosoever committeth

(*i*) Surely if he be alive and in Judea, we can reach him.

(*k*) The same that I said from the beginning of my ministry, and
 have just now told you; the light and the life of the world;
Verse 12.

(*l*) But at present I shall only insist upon this, that he who sent
 me is true; and as he cannot countenance any insincerity or deceit,
 the gospel which I deliver in his name demands your most serious
 attention, and most thankful assent.

(*m*) When ye shall have lift up the Son of Man on the cross.
 See *Chap.* iii. 14. xviii. 32.

35 sin, is the servant of sin (*n*). And the servant abideth not in the house for ever (*o*): *but* the Son abideth ever. If the Son therefore shall make you free, 36 ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word 37 hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your Father. They answered and said unto 38 him, Abraham is our Father (*p*). Jesus saith unto them, If ye were Abraham's children, ye would do 39 the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have 40 heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* 41 God (*q*). Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God: neither came I of myself, but 42 he sent me. Why do ye not understand my speech? 43 *even* because (*r*) ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning,

(*n*) You misunderstand me: I speak not of bodily freedom, but of spiritual freedom; freedom from the worst of all slavery, that of obliquity, prejudice, and wilful sin.

(*o*) You think yourselves free, as being descended from Abraham, and living under the law of Moses. But whilst you live in sin, that freedom cannot avail you. Besides that Abraham and Moses were themselves but servants, whose authority is now at an end; whereas the authority of the Son is for ever, and he only can give perfect freedom.

(*p*) Though you are descended from Abraham, you do not act as Abraham would have done; instead of going about to kill me, he would reverence me. He foresaw the time of my coming, and gave glory to God with great joy. *Verse 56.*

(*q*) We are not descended from a race of idolaters, but of true believers in one God.

(*r*) Because your prejudices and lusts will not suffer you to attend to my doctrine.

and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his
 45 own: for he is a liar, and the father of it (*s*). And be-
 46 cause I tell *you* the truth, ye believe me not. Which
 of you convinceth me of sin? And if I say the truth,
 47 why do ye not believe me? He that is of God, hear-
 eth God's words: ye therefore hear *them* not, because
 48 ye are not of God. Then answered the Jews and said
 unto him, Say we not well that thou art a Samari-
 49 tan (*t*), and hast a devil? Jesus answered, I have not
 a devil; but I honour my Father (*u*), and ye do dis-
 50 honour me. And I seek not mine own glory: there
 51 is one that seeketh and judgeth (*w*). Verily, verily
 I say unto you, If a man keep my saying, he shall
 52 never (*x*) see death. Then said the Jews unto him,
 Now we know that thou hast a devil. Abraham is
 dead, and the prophets; and thou sayest, If a man
 53 keep my saying, he shall never taste of death (*y*). Art
 thou greater than our father Abraham, which is
 dead? and the prophets are dead: whom makest
 54 thou thyself? Jesus answered, If I honour myself,
 my honour is nothing; it is my Father that honour-
 55 eth me, of whom ye say, that he is your God: Yet
 ye have not known him; but I know him: and if I
 should say, I know him not, I should be a liar like un-
 56 to you: but I know him, and keep his saying. Your
 father Abraham rejoiced to see my day: and he saw

(*s*) The first author of a lie, by which he fatally deceived Eve.
Gen. iii. 4.

(*t*) An enemy (as the Samaritans are) to our nation. To have a
 devil, is to be mad. *Chap.* vii. 20.

(*u*) I am so far from wishing ill to the Jews, that what I do is for
 the glory of God, and their benefit.

(*w*) It is my Father that desires my glory, and will judge them who
 despise and defame me.

(*x*) *Never* signifies *not for ever*. He shall not die eternally. He
 shall not be subject to the pains of eternal death or damnation.

(*y*) This is meant of spiritual, eternal death, not of temporal
 and natural death, as the Jews understood it.

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57 *it*, and was glad (*z*). Then said the Jews unto him,
 Thou art not yet fifty years old, and hast thou seen
 58 Abraham? Jesus said unto them, Verily, verily I
 59 say unto you, Before Abraham was, I am (*aa*). Then
 took they up stones to cast at him (*bb*): but Jesus hid
 himself (*cc*), and went out of the temple, going through
 the midst of them, and so passed by.

C H A P. IX.

1 **A**ND as *Jesus* passed by, he saw a man which was
 2 blind from *his* birth. And his disciples asked him,
 saying, Master, who did sin, this man, or his parents (*a*),
 3 that he was born blind (*b*)? Jesus answered, Nei-
 ther hath this man sinned, nor his parents: but
 that the works of God should be made manifest in
 4 him (*c*). I must work the works of him that sent me,
 while it is day: the night cometh when no man can
 5 work (*d*). As long as I am in the world, I am the light
 6 of the world (*e*). When he had thus spoken, he spat
 on the ground, and made clay of the spittle, and he

(*z*) The faith of Abraham was an earnest expectation of the Messiah, which was supported by special revelation, that filled him with joy.

(*aa*) You take me for a mere man; whereas I am from all eternity. *Chap. i. 1.*

(*bb*) Because he had applied to himself the very expression by which the Lord Jehovah distinguished himself to Moses at the bush: I AM.

(*cc*) Miraculously rendered himself invisible, as in *Luke iv. 30.*

(*a*) It was a notion of the Pharisees, that a person might have committed sin in some former state before he was born.

(*b*) See *Luke xiii. 2.*

(*c*) This man's blindness is appointed by God for an occasion of making his power and glory the more manifest, by the miracle which I am now going to perform.

(*d*) I must make use of the opportunity whilst I can. I shall not enjoy it long; for I shall soon be put to death.

(*e*) By curing both bodily and spiritual blindness.

- anointed the eyes of the blind man with the clay,
 7 And said unto him, Go wash in the pool of Siloam ^(f) (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.
 8 The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged? Some said, This is he: others
 9 said, He is like him: but he said, I am he. Therefore said they unto him, how were thine eyes open-
 10 ed? He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and
 11 I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.
 12 They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day ^(g) when
 13 Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay
 14 upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of
 15 God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such mi-
 16 racles? And there was a division among them.
 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ^(h)? He
 18 said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him
 19 that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind?
 20 how then doth he now see? His parents answered

^(f) Siloam is the same as Shiloh, that is *sent*, by which name Christ was foretold by Jacob. *Gen.* xlix. 10.

^(g) Observe how frequently our Saviour performed his miracles on the sabbath-day, in order to cure the Jews of the false and superstitious notions they had of it. See *Chap.* v. 17.

^(h) Because he hath opened, or for having opened, thine eyes.
 them

them and said, We know that this is our son, and
 21 and that he was born blind: By what means he now
 seeth, we know not; or who hath opened his eyes,
 we know not: he is of age, ask him, he shall speak
 22 for himself. These words spake his parents, because
 they feared the Jews: for the Jews had agreed already,
 that if any man did confess that he was Christ,
 23 he should be put out of the synagogue. Therefore
 24 said his parents, He is of age, ask him. Then again
 called they the man that was blind, and said unto him,
 Give God the praise (i): we know that this man
 25 is a sinner. He answered and said, Whether he be
 a sinner or no, I know not: one thing I know, that
 26 whereas I was blind, now I see. Then said they to
 him again, What did he to thee? how opened he
 27 thine eyes? He answered them, I have told you already,
 and ye did not hear (k): wherefore would ye
 28 hear it again? will ye also be his disciples? Then
 they reviled him, and said, Thou art his disciple;
 29 but we are Moses' disciples. We know that God
 spake unto Moses: as for this fellow, we know not
 30 from whence he is (l). The man answered and said
 unto them, Why, herein is a marvellous thing, that ye
 know not from whence he is, and yet he hath opened
 31 mine eyes. Now we know that God heareth not sinners:
 but if any man be a worshipper of God, and
 32 doeth his will, him he heareth. Since the world began
 was it not heard, that any man opened the eyes
 33 of one that was born blind. If this man were not
 34 of God, he could do nothing. They answered and

(i) They pretended to deny the fact, and called upon the man to
 confess that it was a trick, the discovering of which they intimated
 would be giving glory to God, from whom no secrets are hid. The
 same phrase is used in the case of Achan; *Josh. vii. 19.*

(k) Ye did not attend.

(l) We know not from whom he has his commission and authority
 to do these things.

- said unto him, Thou wast altogether born in sin (*m*), and dost thou teach us? And they cast him out.
- 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said,
- 36 Who is he, Lord, that I might believe on him?
- 37 And Jesus said unto him, Thou hast both seen him,
- 38 and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.
- 39 And Jesus said, For judgment I am come into this world: that they which see not might see; and that
- 40 they which see, might be made blind (*n*). And *some* of the Pharisees which were with him heard these
- 41 words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth (*o*).

C H A P. X.

- 1 **V**ERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- 2 But he that entereth in by the door, is the shepherd
- 3 of the sheep. To him the porter openeth; and the

(*m*) This is on the same principle, on which the disciples put their question verse 2d, supposing most unreasonably that the infirmities of nature, or misfortunes of life, must be owing to the wickedness of the person.

(*n*) The effect of my coming into this world is very different according to men's dispositions: the humble and teachable receive benefit from my instruction, whereas the self-conceited and obstinate do but strengthen themselves the more in their ignorance and perverseness. See *Matt. xiii. 14.* Note.

(*o*) A natural invincible defect in your understanding would be a just excuse: but that is not your case; for you affect to be wiser than others, and resist all manner of instruction. Your guilt therefore remains in full force upon your heads.

sheep

sheep (a) hear his voice : and he calleth his own
 4 sheep by name, and leadeth them out. And when
 he putteth forth his own sheep, he goeth before them,
 and the sheep (b) follow him : for they know his
 5 voice. And a stranger will they not follow, but will
 flee from him : for they know not the voice of stran-
 6 gers. This parable spake Jesus unto them : but they
 understood not what things they were which he spake
 7 unto them. Then said Jesus unto them again, Ve-
 rily verily, I say unto you (c), I am the door of the
 8 sheep. All that ever came before me, are thieves and
 9 robbers : but the sheep did not hear them. I am the
 door : by me if any man enter in, he shall be saved (d),
 10 and shall go in and out, and find pasture. The thief
 cometh not, but for to steal, and to kill, and to de-
 stroy : I am come that they might have life, and that
 11 they might have *it* more abundantly. I am the good
 shepherd : the good shepherd giveth his life for the
 12 sheep. But he that is an hireling, and not the shep-
 herd, whose own the sheep are not, seeth the wolf
 coming, and leaveth the sheep, and fleeth : and the
 13 wolf catcheth them, and scattereth the sheep. The
 hireling fleeth, because he is an hireling (e), and careth
 14 not

(a) This is meant of the sheepfolds which were hired by such as brought sheep to sell for sacrifice, and which the porter or keeper of the fold, would not open to any but the right owner of the sheep, when they were to be led out.

(b) The sheep in Judea, and throughout all the eastern part of the world, are more familiar and tractable than with us ; and instead of being driven by the shepherd before him, are used to follow him when called, as our dogs do their master.

(c) Here our blessed Saviour begins a more general comparison.

(d) He shall be kept safe, as sheep are kept by a careful shepherd.

(e) This is a natural description of the carelessness of servants in defending their master's property ; who, when any difficulty occurs, are too apt to forsake their charge, to provide for their own safety and advantage. The passage may be justly urged against careless pastors, who attend only to their own ease and profit ; but it ought not to be applied to such as do their duty to the flock. It cannot
 be

14 not for the sheep. I am the good shepherd, and know
 15 my *sheep*, and am known of mine. As the Father
 knoweth me, even so know I the Father: and I lay
 16 down my life for the sheep. And other sheep I have,
 which are not of this fold: them also I must bring,
 and they shall hear my voice; and there shall be one
 17 fold, *and* one shepherd (*f*). Therefore doth my Father
 love me, because I lay down my life, that I might
 18 take it again. No man taketh it from me, but I lay it
 down of myself: I have power to lay it down, and I
 have power to take it again. This commandment
 have I received of my Father.

19 There was a division therefore again among the Jews
 20 for these sayings. And many of them said, He hath a
 21 devil, and is mad, why hear ye him (*g*)? Others
 said, These are not the words of him that hath a
 devil: can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedicati-
 on (*h*), and it was winter. And Jesus walked in the
 24 temple in Solomon's porch. Then came the Jews
 round about him, and said unto him, How long dost
 thou make us to doubt? If thou be the Christ, tell
 25 us plainly. Jesus answered them, I told you, and ye
 believed not: the works that I do in my Father's
 26 name, they bear witness of me. But ye believe not;
 because ye are not of my sheep, as I said unto you.
 27 My sheep hear my voice, and I know them, and they
 28 follow me. And I give unto them eternal life, and
 they shall (*i*) never perish, neither shall any pluck

be an objection that they receive a reward for their labour; they
 having a right to it by appointment of the great shepherd of souls.
Luke x. 7. 1 Cor. ix. 13, 14.

(*f*) By this is meant, that Christ would admit the Gentiles to
 equal privileges of his covenant with the Jews.

(*g*) See *Matt. xi. 18.*

(*h*) This feast was kept in remembrance of the cleansing of the
 temple, and setting up of a new altar by Judas Maccabeus, after the
 profanation of Antiochus king of Syria. See *1 Mac. iv. 56. 2 Mac.*
x. 5.

(*i*) Shall not perish for ever. *Chap. viii. 51.*

29 them out of my hand. My Father which gave *them*
 me, is greater than all : and none is able to pluck
 30 *them* out of my Father's hand. I and *my* Father are
 31 one (*k*). Then the Jews took up stones again to stone
 32 him. Jesus answered them, Many good works have
 I shewed you from my Father ; for which of those
 33 works do ye stone me ? The Jews answered him,
 saying, For a good work we stone thee not ; but for
 blasphemy, and because that thou, being a man, mak-
 34 est thyself God. Jesus answered them, Is it not written
 35 in your law (*l*), I said, Ye are gods. If he called them
 gods, unto whom the word of God came, and the
 36 scripture cannot be broken : Say ye of him, whom
 the Father hath sanctified, and sent into the world,
 Thou blasphemest ; because I said, I am the Son of
 37 God ? If I do not the works of my Father, believe
 38 me not. But if I do, though ye believe not me, be-
 lieve the works : that ye may know and believe that
 39 the Father *is* in me, and I in him. Therefore they
 sought again to take him ; but he escaped out of
 40 their hand, And went away again beyond Jordan,
 into the place where John at first baptized ; and there
 41 he abode. And many resorted unto him, and said,
 John did no miracle : but all things that John spake
 42 of this man were true. And many believed on him
 there.

(*k*) I and my Father are in this respect the same.

(*l*) If the scripture, which cannot be broken, that is, cannot be contradicted, (*Pf. lxxxii. 6.*) calls judges and rulers of the people; *Gods, and children of the most High*, only because they act by commission from God ; can ye charge him with blasphemy, to whom the Father hath given the divine Spirit without measure, *Chap. iii. 34.* and hath sent him into the world for the noblest of all purposes, even the redemption and salvation of men ? I am that person ; and have I not a right to call myself the Son of God, being indeed in the highest sense his honourable, true, and only Son ? *Chap. i. 17.*

1 **N**OW a certain man was sick, *named* Lazarus, of
 2 Bethany, the town of Mary and her sister Martha.
 3 (It was *that* Mary which anointed the Lord with
 4 ointment, and wiped his feet with her hair (*a*), whose
 5 brother Lazarus was sick.) Therefore his sister sent
 6 unto him, saying, Lord, behold, he whom thou lovest
 7 is sick. When Jesus heard *that*, he said, This sick-
 8 ness is not unto death (*b*), but for the glory of God,
 9 that the Son of God might be glorified thereby. Now
 10 Jesus loved Martha, and her sister, and Lazarus.
 11 When he had heard therefore that he was sick, he
 12 abode two days still in the same place where he was (*c*).
 13 Then after that saith he to *his* disciples, Let us go
 14 into Judea again. *His* disciples say unto him, Mas-
 15 ter, the Jews of late sought to stone thee; and goest
 16 thou thither again? Jesus answered, Are there not
 17 twelve hours in the day? If any man walk in the
 18 day, he stumbleth not, because he seeth the light of
 19 this world (*d*). But if a man walk in the night, he
 20 stumbleth, because there is no light in him. These
 21 things said he: and after that, he saith unto them,
 22 Our friend Lazarus sleepeth; but I go, that I may
 23 awake him out of sleep. Then said his disciples,
 24 Lord, if he sleep, he shall do well. Howbeit Jesus
 25 spake of his death: but they thought that he had
 26 spoken of taking of rest in sleep. Then said Jesus

(*a*) As described *Chap. xii. 3.*

(*b*) Whatever be the end of this sickness, it will not be to death
 in the common course: but God, who is the giver of life, can restore
 it at any time, and in any manner he thinks fit, for his own glory,
 and that of his Son.

(*c*) He did not go immediately, but waited until Lazarus had been
 dead some days, that the miracle of his resurrection might be the
 more conspicuous and undeniable.

(*d*) See *Matt. xx. 6.*

15 unto them plainly, Lazarus is dead. And I am glad
 for your sakes, that I was not there (to the intent (e)
 ye may believe); nevertheless, let us go unto him.
 16 Then said Thomas, which is called Didymus (f),
 unto his fellow-disciples, Let us also go, that we may
 17 die with him. Then when Jesus came, he found that
 18 he had lien in the grave four days already. (Now
 Bethany was nigh unto Jerusalem, about fifteen fur-
 19 longs off.) And many of the Jews came to Martha
 and Mary, to comfort them concerning their brother.
 20 Then Martha, as soon as she heard that Jesus was
 coming, went and met him: but Mary sat *still* in the
 21 house. Then said Martha unto Jesus, Lord, if thou
 22 hadst been here, my brother had not died. But I
 know, that, even now, whatsoever thou wilt ask of
 23 God, God will give *it* thee. Jesus saith unto her,
 24 Thy brother shall rise again. Martha saith unto him,
 25 I know that he shall rise again in the resurrection at
 the last day. Jesus said unto her, I am the resurrec-
 26 tion and the life (g); he that believeth in me, though
 he were dead, yet shall he live; And whosoever
 27 liveth, and believeth in me, shall (h) never die. Be-
 lievest thou this? She saith unto him, Yea, Lord:
 I believe that thou art the Christ the Son of God,
 28 which should come into the world (i). And when she
 had so said, she went her way, and called Mary her
 sister secretly, saying, The Master is come, and call-
 29 eth for thee. As soon as she heard *that*, she arose

(e) To the intent that your faith may be the better confirmed, by the miracle you will see me perform on him.

(f) Thomas in Hebrew, as Didymus doth in Greek, signifies a Twin.

(g) I have power to raise up the dead, and to give them life now, as well as at the last day.

(h) Though he die on earth, yet shall he live hereafter: and when he is entered on that future state, he cannot die any more, *Luke xx.*
 36. but shall live for ever.

(i) Who was foretold by the prophets.

quickly,

30 quickly, and came unto him. Now Jesus was not
 yet come into the town, but was in that place where
 31 Martha met him. The Jews then which were with
 her in the house, and comforted her, when they saw
 32 Mary that she rose up hastily, and went out, follow-
 ed her, saying, She goeth unto the grave, to weep
 there. Then when Mary was come where Jesus
 33 was, and saw him, she fell down at his feet, saying
 unto him, Lord, if thou hadst been here, my brother
 34 had not died. When Jesus therefore saw her weep-
 ing, and the Jews also weeping which came with
 35 her, he groaned in the spirit, and was troubled, And
 said, Where have ye laid him? They say unto him,
 36 Lord, come and see. Jesus wept. Then said the
 37 Jews, Behold, how he loved him! And some of
 them said, Could not this man, which opened the
 eyes of the blind, have caused that even this man
 38 should not have died? Jesus therefore again groaning
 in himself (*k*), cometh to the grave. It was a cave, and
 39 a stone lay upon it. Jesus said, Take ye away the
 stone. Martha, the sister of him that was dead, saith
 unto him, Lord, by this time he stinketh: for he hath
 40 been *dead* four days. Jesus saith unto her, Said I
 not unto thee, that if thou wouldest believe, thou
 41 shouldest see the glory of God (*l*)? Then they took
 away the stone *from the place* where the dead was laid.
 And Jesus lift up *his* eyes, and said, Father, I thank
 42 thee that thou hast heard me. And I knew that thou
 hearest me always: but because of the people which
 stand by, I said *it*, that they may believe that thou
 43 hast sent me (*m*). And when he had thus spoken, he
 44 cried with a loud voice, Lazarus, come forth. And he

(*k*) On account of the perverseness and incredulity of the Jews.

(*l*) Do you so soon forget what I told you? I will restore your brother to life. *Verse 23.*

(*m*) He thanks God for having heard his request, that the people who stood by might be convinced of his divine power.

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that was dead came forth, bound hand and foot with grave clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let
 45 him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, be-
 46 lieved on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we (*n*) ? for this man
 48 doeth many miracles. If we let him thus alone, all men will believe on him (*o*) ; and the Romans shall
 49 come and take away both our place (*p*) and nation. And one of them *named* Caiaphas, being the high-priest
 50 that same year, said unto them, Ye know nothing at all ; Nor consider that it is expedient for us, that
 51 one man should die for the people, and that the whole nation perish not. And this spake he not of
 52 himself : but being high-priest that year, he prophesied that (*q*) Jesus should die for that nation : And
 53 not for that nation only, but that also he should gather together in one, the children of God, that were
 54 scattered abroad. Then from that day forth, they took counsel together for to put him to death. Jesus
 therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews passover was nigh at hand : and many went out of the country up to Jerusalem before

(*n*) We are not active enough to prevent the impression that his miracles must needs make upon the people.

(*o*) And, being his disciples, they will make him their king, which will provoke the Romans to destroy us.

(*p*) The temple is called the holy place. *Acts* vi. 13.

(*q*) The divine providence so directing his words, as to make them prophetick of the sacrifice of Christ's death, though they were spoken by Caiaphas in a politick and worldly sense only.

- 56 the passover, to purify themselves (*r*). Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not
 57 come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

- 1 **T**HEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been
 2 dead, whom he raised from the dead. There they made him a supper (*a*), and Martha served: but Lazarus was one of them that sat at the table with him.
 3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with
 4 the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should
 5 betray him, Why was not this ointment sold for
 6 three hundred pence (*b*), and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was
 7 put therein. Then said Jesus, Let her alone: against
 8 the day of my burying (*c*) hath she kept this. For the poor always ye have with you; but me ye have not always.
 9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only,

(*r*) Either from some defilement, or by reason of some vow. See *Acts* xxi. 23.

(*a*) In the house of Simon the leper. *Matt.* xxvi. 6.

(*b*) See *Mark* xiv. 5. Note.

(*c*) See *Matt.* xxvi. 12. My burial is near at hand, and this good work is conveniently done against that occasion.

but

but that they might see Lazarus also, whom he had
 10 raised from the dead. But the chief priests consulted,
 11 that they might put Lazarus also to death. Because
 that by reason of him, many of the Jews went away,
 and believed on Jesus (*d*).

12 On the next day, much people that were come to
 the feast, when they heard that Jesus was coming to
 13 Jerusalem, Took branches of palm-trees, and went
 forth to meet him, and cried Hosanna, Blessed is the
 King of Israel that cometh in the name of the Lord.
 14 And Jesus when he had found a young ass, sat there-
 15 on, as it is written (*e*), Fear not, daughter of Sion;
 behold, thy King cometh, sitting on an asses colt.
 16 These things understood not his disciples at the first:
 but when Jesus was glorified (*f*), then remembered
 they that these things were written of him, and *that*
 17 they had done these things unto him. The people
 therefore that was with him when he called Lazarus
 out of his grave, and raised him from the dead, bare
 18 record. For this cause the people also met him, for
 19 that they heard that he had done this miracle. The
 Pharisees therefore said among themselves, Perceive
 ye how ye prevail nothing? Behold, the world is
 gone after him.

20 And there were certain Greeks (*g*) among them,
 21 that came up to worship at the feast: The same
 came therefore to Philip, which was of Bethsaida of
 Galilee, and desired him, saying, Sir, we would see

(*d*) Many left the Jews, and became his disciples.

(*e*) See *Matt.* xxi. 4.

(*f*) By his resurrection and ascension.

(*g*) All foreigners who used the Greek language (which was
 then spoken almost every where) were called Greeks; and such of
 them as came to worship at Jerusalem, though they were converted
 from idolatry, yet not being circumcised, were not acknowledged as
 perfect Jews, but were distinguished by the name of *devout* persons.
Acts ii. 5, 10. x. 2. xxii. 12.

- 22 Jesus. Philip cometh and telleth Andrew : and again,
Andrew and Philip told Jesus.
- 23 And Jesus answered them, saying, The hour is
24 come, that the Son of man should be glorified. Ver-
rily, verily I say unto you, Except a corn of wheat
fall into the ground, and die, it abideth alone : but if
25 it die, it bringeth forth much fruit. He that loveth
his life, shall lose it : and he that hateth his life in
26 this world, shall keep it unto life eternal. If any man
serve me, let him follow me (*b*) ; and where I am,
there shall also my servant be : If any man serve me, him
27 will my Father honour. Now is my soul troubled ;
and what shall I say ? Father, save me from this hour :
28 but for this cause came I unto this hour. Father,
glorify thy name. Then came there a voice from
heaven, saying, I have both glorified *it*, and will glo-
29 rify *it* again. The people therefore that stood by
and heard *it*, said that it thundered : others said, An
30 angel spake to him. Jesus answered, and said, This
voice came not because of me, but for your sakes.
- 31 Now is the judgment of this world (*i*) : now shall the
32 prince of this world be cast out. And I, if I be lift-
ed up from the earth, will draw all men unto me.
- 33 (This he said, signifying what death he should die) (*k*).
34 The people answered him, We have heard out of the
law, that Christ abideth (*l*) for ever : and how sayest
35 thou, The Son of man must be lifted up ? who is this
Son of man ? Then Jesus said unto them, Yet a lit-

(*k*) Let him follow my example.

(*i*) The time is now drawing near, when the world shall be delivered from the tyranny of Satan, and the kingdom of truth and righteousness shall be established.

(*k*) See Chap. xviii. 32.

(*l*) Not only the writings of Moses, but the Prophets, being sometimes called the law, this passage may probably allude to Ezek. xxxvii. 25. *My servant David shall be their prince for ever* ; and accordingly, Christ abideth in his power and authority for ever ; for of his kingdom there shall be no end.

the while is the light with you : walk while ye have the light, lest darkness come upon you : for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before
38 them, yet they believed not on him : That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?

39 Therefore they could not believe, because that Esaias
40 said again (*m*), He hath blinded their eyes, and hardened their heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted,
41 and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless, among the chief rulers also, many believed on him ; but because of the Pharisees they did not confess *him*, lest they should be put out of the
43 synagogue. For they loved the praise of men more than the praise of God.

44 Jesus cried, and said, He that believeth on me, be-
45 lieveth not on me (*n*), but on him that sent me. And

(*m*) *Isaiah* (vi. 10. liii. 1.) foretold that the Jews would reject the gospel : but his prophecy could not be the cause or occasion of their unbelief. The meaning of the phrase is no more than thus was fulfilled. See *Matt.* i. 22.

The Jews were accustomed to ascribe to the immediate act of God every event, even though it happened according to the common course of things. Thus God is said to harden Pharaoh's heart. *Ex.* ix. 12. though it is plain his heart was hardened by his own wilfulness and obstinacy ; for he is said to have hardened his own heart, *Exod.* viii. 15, 32. In like manner the infidelity of the Jews was owing to their own perverseness : and though God did indeed for wise purposes permit that infidelity to prevail, he was not at all the occasion of it. See *Matt.* xiii. 14. *Luke* viii. 10. Note.

(*n*) Believeth not on me only, but on my heavenly Father, who sent me to teach his will.

- 46 he that seeth me, seeth him that sent me. I am come
 a light into the world, that whosoever believeth on me,
 47 should not abide in darkness. And if any man hear
 my words, and believe not, I judge him not (*o*): for
 I came not to judge the world, but to save the world.
 48 He that rejecteth me, and receiveth not my words,
 hath one that judgeth him: the word that I have
 49 spoken, the same shall judge him in the last day (*p*).
 For I have not spoken of myself; but the Father
 which sent me, he gave me a commandment, what I
 50 should say, and what I should speak. And I know
 that his commandment is life everlasting (*q*): what-
 soever I speak therefore, even as the Father said unto
 me, so I speak.

C H A P. XIII.

- 1 **N**OW before the feast of the passover, when Jesus
 knew that his hour was come, that he should de-
 part out of this world unto the Father, having loved
 his own which were in the world, he loved them un-
 2 to the end (*a*). And supper being ended, (the devil
 having now put into the heart of Judas Iscariot, Si-
 3 mon's *son*, to betray him.) Jesus knowing that the Fa-
 ther (*b*) had given all things into his hands, and that
 4 he was come from God, and went to God, He riseth

(*o*) The end of my present coming, is not to condemn, but to save. My second coming will be to execute judgment.

(*p*) He shall be tried and judged according to the means of salvation that he had in his power.

(*q*) To keep his commandments, is the only way to life everlasting.

(*a*) He never ceased to love them to the last.

(*b*) Though Jesus knew that the Father would, on his ascension, restore him to that high power and authority which he had with him from the beginning, yet he condescended to wash his disciples feet; thereby setting us a most powerful example of humility and kindness to each other. See *verse* 14.

from supper, and laid aside his garments, and took a
 5 towel, and girded himself. After that, he poureth
 water into a bason, and began to wash the discip'es
 feet, and to wipe *them* with the towel wherewith he
 6 was girded. Then cometh he to Simon Peter: and
 Peter saith unto him, Lord, dost thou wash my feet?
 7 Jesus answered and said unto him, What I do thou
 knowest not now (c); but thou shalt know hereaf-
 8 ter. Peter saith unto him, Thou shalt never wash
 my feet. Jesus answered him, If I wash thee not,
 9 thou hast no part with me (d). Simon Peter saith unto
 him, Lord, not my feet only, but also *my* hands and
 10 *my* head. Jesus saith to him, He that is washed,
 needeth not, save to wash *his* feet, but is clean every
 11 whit (e): and ye are clean, but not all. For he knew
 who should betray him; therefore said he, Ye are
 12 not all clean. So after he had washed their feet, and
 had taken his garments, and was set down again, he
 said unto them, Know ye what I have done to you?
 13 Ye call me Master, and Lord: and ye say well; for
 14 *so* I am. If I then, *your* Lord and Master, have wash-
 ed your feet, ye also ought to wash one another's
 15 feet. For I have given you an example, that ye
 16 should do as I have done to you. Verily, verily I say
 unto you, The servant is not greater than his Lord,
 neither he that is sent, greater than he that sent him (f).
 17 If ye know these things, happy are ye if ye do them.
 18 I speak not of you all; I know whom I have cho-
 sen: but that the scripture may be fulfilled, He that
 eateth bread with me, hath lift up his heel against
 19 me (g). Now I tell you before it come, that when it is

(c) I will explain it by and by. See *verse* 12.

(d) If you be not washed in a spiritual sense, and cleansed from
 your impurities, you are not my true disciples.

(e) In this emblematical washing, what I am going to do is suffi-
 cient to intimate the necessity of purity in heart and life.

(f) See *Matt. x. 24.*

(g) Like an ungrateful horse that kicks his master.

P.

20 come

20 come to pass, ye may believe that I am *he*. Verily,
 verily I say unto you, He that receiveth whomsoever
 I send, receiveth me: and he that receiveth me, re-
 21 ceiveth him that sent me. When Jesus had thus said,
 he was troubled in spirit, and testified (*b*), and said,
 Verily, verily I say unto you, that one of you shall
 22 betray me. Then the disciples looked one on another,
 23 doubting of whom he spake. Now there was leaning
 on Jesus' bosom (*i*), one of his disciples whom Jesus
 24 loved. Simon Peter therefore beckoned to (*k*) him,
 that he should ask who it should be of whom he
 25 spake. He then lying on Jesus' breast, saith unto him,
 26 Lord, who is it? Jesus answered, He it is to whom
 I shall give a sop, when I have dipped it (*l*). And
 when he had dipped the sop, he gave it to Judas Is-
 27 cariot, *the son* of Simon. And after the sop, Satan
 entered into him (*m*). Then said Jesus unto him,
 28 That thou doest, do quickly (*n*). Now no man at the
 29 table knew for what intent he spake this unto him. For
 some of *them* thought, because Judas had the bag,
 that Jesus had said unto him, Buy *those things* that we
 have need of against the feast: or that he should give
 30 something to the poor. He then having received the
 sop, went immediately out: and it was night.
 31 Therefore when he was out, Jesus said, Now
 is the Son of man glorified, and God is glorified in
 32 him. If God be glorified in him, God shall also
 glorify him in himself, and shall straightway glorify

(*b*) *Testified*, that is, he spoke openly and plainly.

(*i*) The Roman custom at meals (and it was adopted by the Jews)
 was to lie on couches, supporting themselves on the left elbow, so
 that the head of one was against the bosom of the person who was
 next above him. See *Luke* vii. 38. Note.

(*k*) Made signs to St. John, who was so placed, that he could in-
 quire without being heard by the rest.

(*l*) This is said secretly to St. John.

(*m*) Satan took full possession of his heart.

(*n*) Do what you intend as soon as you will. See *Matt.* xxvi.
 25. Note.

33 him.

33 him. Little children, yet a little while I am with
 you (o). Ye shall seek me: and as I said unto the
 34 Jews, whither I go, ye cannot come; so now I say
 unto you. A new commandment I give unto you,
 35 that ye love one another; as I have loved you, that ye
 also love one another. By this shall all men know that
 ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest
 thou? Jesus answered him, Whither I go, thou canst
 not follow me now; but thou shalt follow me after-
 37 wards (p). Peter said unto him, Lord, why cannot I
 follow thee now? I will lay down my life for thy
 38 sake (q). Jesus answered him, Wilt thou lay down
 thy life for my sake? Verily, verily I say unto thee,
 The cock shall not crow, till thou hast denied me
 thrice.

C H A P. XIV.

1 **L**ET not your heart be troubled: ye believe in
 2 God, believe also in me. In my Father's house
 are many mansions (a); if *it were* not so, I would have
 3 told you: I go to prepare a place for you. And if I go
 and prepare a place for you, I will come again, and
 receive you unto myself, that where I am, *there* ye may
 4 be also. And whither I go ye know (b), and the
 5 way ye know. Thomas saith unto him, Lord, we
 know not whither thou goest, and how can we know

(o) I have but a very short time to be with you. You will indeed
 with for my presence, but you cannot go with me. What I said to
 the Jews, *Chap.* vii. 35. I now say to you, but in a different sense;
 for by keeping my commandments you may follow me.

(p) See *Chap.* xxi. 18, 19.

(q) See *Matt.* xxvi. 35.

(a) Abundant room for my disciples, as well as for me.

(b) What place I am going to you cannot but know, by what I
 have just now told you; and the way thither likewise I have plainly
 enough intimated.

- 6 the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father
 7 but by me (c). If ye had known me, ye should have known my Father also: and from henceforth ye know
 8 him, and have seen him. Philip saith unto him,
 9 Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest
 10 thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the
 11 works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater *works* than these shall (d) he do; because I go
 13 unto my Father. And whatsoever (e) ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.
 15 If ye love me, keep my commandments. And I
 16 will pray the Father, and he shall give you another Comforter (f), that he may abide with you for ever;
 17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth

(c) Believing in my doctrine, imitating my example, and obeying my commands, is the true and only way to everlasting happiness.

(d) See *Acts* v. 15. The sick were healed by St. Peter's shadow passing over them. *Acts* xix. 12. By handkerchiefs, &c. that had but touched St. Paul. *Acts* ii. 4. A great multitude of foreigners were converted by hearing the apostles speak their respective languages, of which they were before entirely ignorant.

(e) Whatsoever will be useful to promote the glory of God, and your salvation.

(f) Another advocate, who will protect and comfort you.

him:

him (g) : but ye know him, for he dwelleth with you,
 18 and shall be in you. I will not leave you comfort-
 19 less; I will come to you. Yet a little while, and the
 world seeth me no more: but ye see me: because I
 20 live, ye shall live also. At that day ye shall know,
 that I *am* in my Father, and you in me, and I in you.
 21 He that hath my commandments, and keepeth them,
 he it is that loveth me: and he that loveth me shall
 be loved of my Father, and I will love him, and will
 22 manifest myself to him. Judas (b) saith unto him (not
 Iscariot) Lord, how is it that thou wilt manifest thy-
 23 self unto us, and not unto the world? Jesus answered
 and said unto him, If a man love me, he will keep
 my words: and my Father will love him, and we
 will come unto him, and make our abode with him.
 24 He that loveth me not, keepeth not my sayings: and
 the word which you hear, is not mine, but the Fa-
 25 ther's which sent me. These things have I spoken
 26 unto you, being yet present with you. But the Com-
 forter, *which* is the holy Ghost, whom the Father
 will send in my name, he shall teach you all things,
 and bring all things to your remembrance, whatso-
 27 ever I have said unto you. Peace I leave with you;
 my peace I give unto you: not as the world giveth,
 give I unto you. Let not your heart be troubled,
 28 neither let it be afraid. Ye have heard how I said
 unto you, I go away, and come *again* unto you. If
 ye loved me, ye would rejoice, because I said, I go
 unto the Father: for my Father is greater than I (i).
 29 And now I have told you before it come to pass, that

(g) The comforter, because an invisible spirit, was not attended to by the world: but the true disciples of Christ will cherish and encourage that blessed Spirit, as the author and source of every thing that is good.

(h) He wrote the epistle of St. Jude, and is called also Thaddeus. *Mark* iii. 18.

(i) Ye have seen me only in my human nature, but I am going to resume the divine nature, which is inconceivably superior.

- 30 when it is come to pass, ye might believe. Hereafter
I will not talk much with you (*k*): for the prince of
31 this world cometh, and hath nothing in me. But that
the world may know that I love the Father; and as
the Father gave me commandment, even so I do.
Arise, let us go hence (*l*).

C H A P. XV.

- 1 **I** AM the true vine, and my Father is the husband.
2 man. Every branch in me that beareth not fruit,
he taketh away: and every *branch* that beareth
fruit, he purgeth it (*a*), that it may bring forth more
3 fruit. Now ye are clean (*b*) through the word which
4 I have spoken unto you. Abide in me, and I in
you (*c*). As the branch cannot bear fruit of itself,
except it abide in the vine: no more can ye, except
5 ye abide in me. I am the vine, ye *are* the branches:
He that abideth in me, and I in him, the same bring-
eth forth much fruit: for without me ye can do no-
6 thing (*d*). If a man abide not in me, he is cast forth
as a branch (*e*), and is withered; and men gather them,
7 and cast *them* into the fire, and they are burned. If
ye abide in me, and my words abide in you, ye shall
ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much

(*k*) I shall not long have an opportunity of instructing you, the powers of the world being now at work to destroy me; and though guilty of no sin myself, I am ready to lay down my life for the sins of the world, that I may fulfil the will of my Father.

(*l*) Let us arise from table, and go away.

(*a*) He dresseth and pruneth it, that it may be fit for bearing.

(*b*) Thus are you carefully and tenderly dressed, and made clean by my word.

(*c*) Take care to remain united to me as branches are to their stock; and I will nourish and invigorate you by my spirit.

(*d*) Broken off and separate from me, you can do nothing.

(*e*) As a branch cut off.

9 fruit;

9 fruit; so shall ye be my disciples (*f*). As the Father
 hath loved me, so have I loved you: continue ye in
 10 my love. If ye keep my commandments, ye shall
 abide in my love (*g*): even as I have kept my Fa-
 11 ther's commandments, and abide in his love. These
 things have I spoken unto you, that my joy might
 12 remain in you, and *that* your joy might be full. This
 is my commandment (*h*), That ye love one another,
 13 as I have loved you. Greater love hath no man than
 14 this, that a man lay down his life for his friends. Ye
 are my friends, if ye do whatsoever I command you.
 15 Henceforth I call you not servants; for the servant
 knoweth not what his lord doeth: but I have called
 you friends (*i*); for all things that I have heard of
 16 my Father, I have made known unto you. Ye have
 not chosen me, but I have chosen you, and ordained
 you, that you should go and bring forth fruit, and
that your fruit should remain (*k*): that whatsoever ye
 shall ask of the Father in my name, he may give it
 17 you. These things I command you, that ye love
 18 one another. If the world hate you, ye know that it
 19 hated me before *it* hated you. If ye were of the
 world, the world would love his own: but because
 ye are not of the world, but I have chosen you out
 20 of the world, therefore the world hateth you (*l*). Re-
 member the word that I said unto you, The servant

(*f*) It is only by being fruitful in good works, that you can be truly my disciples.

(*g*) You will continue to be beloved by me, as I am for my obedience beloved by my Father.

(*h*) This is my principal distinguishing commandment. Chap. xiii. 34.

(*i*) I have treated you in the most friendly and affectionate manner, instructing you most plainly in all things necessary for your salvation.

(*k*) That the effect of your labours, in converting multitudes to the faith in Christ, may remain to the end of the world.

(*l*) If ye were like the rest of the world, you would escape all the persecution you must now expect for preaching against their vices.

- is not greater than the lord (*m*). If they have persecuted me, they will also persecute you: if they have
- 21 kept my saying, they will keep your's also. But all these things will they do unto you for my name's
- 22 sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had sin (*n*): but now they have no cloke for their
- 23 sin. He that hateth me, hateth my Father also.
- 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.
- 25 But *this cometh to pass*, that the word might be fulfilled that is written in the law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he
- 27 shall testify of me (*o*). And ye also shall bear witness, because ye have been with me from the beginning (*p*).

C H A P. XVI.

- 1 **T**H E S E things have I spoken unto you, that ye
- 2 should not be offended (*a*). They shall put you out of the synagogues (*b*): yea, the time cometh, that whosoever killeth you, will think that he doeth
- 3 God service. And these things will they do unto

(*m*) See *Chap.* xiii. 16. *Matt.* x. 24.

(*n*) Their sin had not been so great as it now is.

(*o*) By his miraculous gifts and operations.

(*p*) I have chosen you to bear witness of my doctrine and manner of life; which you are best qualified to do, because you have been my constant companions and attendants.

(*a*) That you may not be surpris'd and discourag'd in performing your duty. See *Matt.* xviii. 6. *Luke* xvii. 1.

(*b*) They will excommunicate you, and treat you like the most wicked of men, and at last put you to death; as if, by destroying you, they would recommend themselves to the favour of God.

you,

you (*c*), because they have not known the Father, nor
 4 me. But these things have I told you, that when the
 time shall come, ye may remember that I told you of
 them. And these things I said not unto you at the
 5 beginning, because I was with you (*d*). But now I go
 my way to him that sent me (*e*), and none of you
 6 asketh me, Whither goest thou? But because I have
 said these things unto you, sorrow hath filled your
 7 heart. Nevertheless, I tell you the truth; It is expe-
 dient for you that I go away: for if I go not away,
 the Comforter will not come unto you; but if I depart,
 8 I will send him unto you. And when he is come, he
 will reprove the world of sin, and of righteousness, and
 9 of judgment: Of sin, because they believe not on
 10 me (*f*); Of righteousness (*g*), because I go to my
 11 Father, and ye see me no more; Of judgment (*h*),
 12 because the prince of this world is judged. I have yet
 many things to say unto you (*i*); but ye cannot bear
 13 them now. Howbeit, when he, the Spirit of truth, is
 come, he will guide you into all truth; for he shall
 not speak of himself; but whatsoever he shall hear,

(*c*) Violence and persecution can never be pleasing to the Father of mercies, nor consistent with Christ's religion; the principal and distinguishing commandment of which is, to love one another, to save men's lives, not to destroy them.

(*d*) It was not necessary to tell you these things until now, that I am about to be taken away from you.

(*e*) Now you understand that I am to be taken from you by death, you are overcome with sorrow, and make no inquiry about the state I am to enter upon afterwards.

(*f*) The Comforter, by his powerful influences, will convince you of the wickedness of the world in rejecting me:

(*g*) Of the holiness and justice of my cause, and the excellency of my doctrine, because the Father will receive me into glory:

(*h*) Of my power to destroy the dominion of sin and Satan, and to execute vengeance on the Jewish state and nation.

(*i*) Your prejudices render you at present incapable of that full instruction, which you shall receive hereafter through the holy Spirit,

that shall he speak (k): and he will shew you things to
 14 come. He shall glorify me: for he shall receive of
 15 mine, and shall shew it unto you. All things that
 the Father hath, are mine: therefore said I, that he
 16 shall take of mine, and shall shew it unto you. A lit-
 tle while and ye shall not see me (l); and again, a lit-
 tle while and ye shall see me, because I go to the Fa-
 17 ther. Then said *some* of his disciples among them-
 selves, What is this that he saith unto us, A little
 while, and ye shall not see me: and again, a little
 while, and ye shall see me: and, Because I go to the
 18 Father? They said therefore, What is this that he
 saith, A little while? we cannot tell what he saith.
 19 Now Jesus knew that they were desirous to ask him,
 and said unto them, Do ye inquire among yourselves
 of that I said, A little while, and ye shall not see me:
 20 and again, a little while, and ye shall see me? Verily,
 verily I say unto you, that ye shall weep and lament,
 but the world shall rejoice: and ye shall be sorrow-
 21 ful, but your sorrow shall be turned unto joy. A
 woman when she is in travail, hath sorrow, because
 her hour is come (m): but as soon as she is delivered
 of the child, she remembreth no more the anguish,
 22 for joy that a man is born into the world. And ye
 now therefore have sorrow: but I will see you again (n),
 and your heart shall rejoice, and your joy no man
 23 taketh from you. And in that day ye shall ask me

(k) He will teach you all truth necessary to your apostolical office,
 and the full instruction of all who will attend to you: and he will
 act, as I do, under the authority and direction of the Almighty
 Father.

(l) In a short time I shall depart out of this world, and in a short
 time I shall return, when the Father shall raise me up.

(m) So shall it be in your case. The deepest distress and sharpest
 pains will be succeeded by the most lively joy and lasting com-
 fort.

(n) After my resurrection.

nothing (*o*) : Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will
 24 give it you. Hitherto have ye asked nothing in my
 name : ask, and ye shall receive, that your joy may
 25 be full. These things have I spoken unto you in
 proverbs (*p*) : the time cometh when I shall no more
 speak unto you in proverbs, but I shall shew you
 26 plainly of the Father (*q*). At that day ye shall ask in
 my name : and I say not unto you (*r*), that I will pray
 27 the Father for you : For the Father himself loveth
 you, because ye have loved me, and have believed
 28 that I came out from God. I came forth from the
 Father, and am come into the world : again, I leave
 29 the world, and go to the Father. His disciples said
 unto him, Lo, now speakest thou plainly, and speakest
 30 no proverb. Now are we sure that thou knowest all
 things, and needest not that any man should ask
 thee (*s*) : by this we believe that thou camest forth
 31 from God. Jesus answered them (*t*), Do ye now
 32 believe ? Behold, the hour cometh, yea, is now
 come, that ye shall be scattered, every man to his

(*o*) Though I shall not be present to inform you of what you may desire to know, yet the holy Spirit will be your instructor and director in my stead ; and whatsoever is necessary for the work of the ministry, the Father himself will give you, if you ask him in my name, as Mediator.

(*p*) In parables and allusions. The time draws near, when your prejudices will be removed, and your capacities enlarged ; and then I shall inform you of the will of God more plainly and perfectly.

(*q*) Concerning the Father.

(*r*) I need not tell you that I will pray for you ; of that you must be assured.

(*s*) He knew that they were desirous to ask (*verse* 19), and therefore of his own accord, satisfied their doubts, and convinced them that he knew what passed in their minds, though they had not expressed it.

(*t*) Be not too confident. Alas ! ye know not how soon your strength will be severely tried.

own, and shall leave me alone (*u*): and yet I am not
 33 alone, because the Father is with me. These things
 I have spoken unto you, that in me ye might have
 peace. In the world ye shall have tribulation: but
 be of good cheer, I have overcome the world.

C H A P. XVII.

1 **T**H E S E words spake Jesus; and lift up his eyes
 to heaven, and said, Father the hour is come (*a*);
 glorify thy Son, that thy Son also may glorify thee (*b*),
 2 As thou hast given him power over all flesh, that he
 should give eternal life to as many as thou hast given
 3 him. And this is life eternal, that they might know
 thee the only true God, and Jesus Christ whom thou
 4 hast sent. I have glorified thee on the earth: I have
 finished the work which thou gavest me to do.
 5 And now, O Father, glorify thou me with thine own
 self, with the glory which I had with thee before the
 6 world was. I have manifested thy name unto the
 men which thou gavest me out of the world: thine
 they were, and thou gavest them me; and they have
 7 kept thy word. Now they have known that all things
 8 whatsoever thou hast given me, are of thee (*c*). For I
 have given unto them the words which thou gavest
 me; and they have received them, and have known

(*u*) Though forsaken by all of you, I shall have the support of my heavenly Father's presence.

(*a*) Our blessed Saviour, having forewarned his Apostles what they were to suffer on account of their preaching the Gospel, and likewise informed them of the assistance they should receive from the holy Spirit, concludes with this fervent and affecting prayer, immediately before he went to the place where he knew that he was to be betrayed and apprehended.

(*b*) Glorify me with thy heavenly support in my sufferings, that they may effectually promote thy glory in the conversion and salvation of men.

(*c*) All things that I have had commission to teach are truly from thee.

urely

9 surely that I came out from thee, and they have be-
 lieved that thou didst send me. I pray for them: I
 pray not for the world (*d*), but for them which thou
 10 hast given me, for they are thine. And all mine are
 thine, and thine are mine, and I am glorified in
 11 them. And now I am no more in the world, but
 these are in the world, and I come to thee. Holy
 Father, keep through thine own name, those whom
 thou hast given me, that they may be one (*e*), as we
 12 are. While I was with them in the world, I kept
 them in thy name (*f*): those that thou gavest me I
 have kept, and none of them is lost, but the son of
 13 perdition: that the scripture might be fulfilled. And
 now come I to thee, and these things I speak in the
 world, that they might have my joy fulfilled in them-
 14 selves. I have given them thy word; and the world
 hath hated them, because they are not of the world,
 15 even as I am not of the world. I pray not that thou
 shouldest take them out of the world, but that thou
 16 shouldest keep them from the evil. They are not
 17 of the world, even as I am not of the world. Sanctify
 18 them through thy truth (*g*); thy word is truth. As
 thou hast sent me into the world, even so have I also
 19 sent them into the world. And for their sakes I sanc-

(*d*) I pray not at this time for the unbelieving world, but for
 these thy peculiar servants, to whom thou hast given grace to become
 my disciples, and for all who shall believe on me in future times.
 See *Verse 20*.

(*e*) That they may be united in affection, and all teach the same
 doctrine; as I have set them the example, by delivering nothing but
 what was thy divine will, to which I have likewise in all things in-
 variably conformed.

(*f*) In thy name, *i. e.* for thee, by the commission and autho-
 rity thou hast given me.

Thus the passages in *Psalms* lxi. and cix. are fulfilled by a similar
 event. See *Matt.* i. 22. ii. 15.

(*g*) Consecrate and prepare them for the Ministry of thy most
 true and holy word.

tify

tify myself (*b*), that they also might be sanctified
 20 through the truth. Neither pray I for these alone,
 but for them also which shall believe on me through
 21 their word: That they all may be one, as thou,
 Father, *art* in me, and I in thee; that they also may
 be one in us (*i*): that the world may believe that thou
 22 hast sent me. And the glory which thou gavest
 me, I have given them: that they may be one, even
 23 as we are one. I in them, and thou in me, that they
 may be made perfect in one, and that the world may
 know that thou hast sent me, and hast loved them,
 24 as thou hast loved me. Father, I will that they also
 whom thou hast given me, be with me where I am;
 that they may behold my glory which thou hast
 given me: for thou lovedst me before the foundation
 25 of the world. O righteous Father, the world hath
 not known thee; but I have known thee, and these
 26 have known that thou hast sent me. And I have
 declared unto them thy name, and will declare it:
 that the love wherewith thou hast loved me, may be
 in them, and I in them.

C H A P. XVIII.

1 **W**HEN Jesus had spoken these words, he went
 forth with his disciples over the brook Cedron,
 where was a garden (*a*), into the which he entered,
 2 and his disciples. And Judas also which betrayed
 him, knew the place: for Jesus oft times resorted thi-
 3 ther with his disciples. Judas then having received a
 band of *men*, and officers from the chief priests and

(*b*) I devote and offer up my life to thee for their sakes, that they
 may be ready likewise to die for the truth.

(*i*) As *Verse* 11.

(*a*) This place was at the foot of the Mount of Olives. *Luke*
xxiii. 39. and called Gethsemane. *Matt. xxvi. 36. Mark xiv.*
26, 32.

Pharisees,

Pharisees, cometh thither with lanterns, and torches,
 4 and weapons. Jesus therefore knowing all things that
 should come upon him (*b*), went forth, and said unto
 5 them, Whom seek ye? They answered him, Jesus of
 Nazareth. Jesus saith unto them, I am *he*. And Judas
 6 also which betrayed him, stood with them. As soon
 their as he had said unto them, I am *he* (*c*), they
 7 went backward, and fell to the ground. Then asked
 he them again, Whom seek ye? And they said, Je-
 8 sus of Nazareth. Jesus answered, I have told you
 that I am *he*. If therefore ye seek me, let these go
 9 their way (*d*): That the saying might be fulfilled
 which he spake, Of them which thou gavest me,
 10 have I lost none. Then Simon Peter having a sword,
 drew it, and smote the high-priest's servant, and cut
 off his right ear. The servant's name was Malchus.
 11 Then said Jesus unto Peter, Put up thy sword into
 the sheath: the cup (*e*) which my Father hath given
 12 me, shall I not drink it? Then the band, and the
 captain, and officers of the Jews, took Jesus, and
 13 bound him, And led him away to Annas first (*f*) (for

(*b*) With full knowledge of all that was to befall him, he slept forward, resolved to deliver himself up to them.

(*c*) Struck with amazement at his courage and greatness of mind, and stung in their conscience with the wickedness they were engaged in, they fell to the ground.

(*d*) Observe his love to his disciples. He is anxious for their safety, whilst he voluntarily exposed his own life to the malice of his enemies.

(*e*) In ancient times, the master of a family used to distribute to his children and servants a certain separate allowance of meat and drink for each by himself, differing in quantity and quality, according to their merit. The same custom likewise was observed in entertaining guests. *Gen.* xlii. 32. In allusion to this custom, the word *Cup* is used for the dispensations of providence; Almighty God, as our common Master and Father, appointing to every one his respective share of good and evil.

(*f*) By the law of Moses, the high-priest was to continue in office for life: but it had been, notwithstanding, the custom long before our Saviour's time, to appoint a new one every year. See *Luke* iii.

2. Note.

he

he was father-in-law to Caiaphas, which was the high-
 14 priest that same year). (*g*) Now Caiaphas was
 he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another
 disciple. That disciple was known unto the
 high-priest, and went in with Jesus into the palace
 16 of the high-priest. But Peter stood at the door without.
 Then went out that other disciple which was known
 unto the high-priest, and spake unto her that
 17 kept the door, and brought in Peter. Then saith the
 damsel that kept the door unto Peter, Art not thou
 also *one* of this man's disciples? He saith, I am not.
 18 And the servants and officers stood there, who had
 made a fire of coals (for it was cold), and they warmed
 themselves: and Peter stood with them, and warmed himself.

19 The high-priest then asked Jesus of his disciples,
 20 and of his doctrine. Jesus answered him, I spake
 openly to the world; I ever taught in the synagogue,
 and in the temple, whither the Jews always resort,
 21 and in secret have I said nothing (*h*). Why asketh thou
 me? ask them which heard me, what I have said un-
 22 to them: behold, they know what I said. And when
 he had thus spoken, one of the officers which stood
 by, struck Jesus with the palm of his hand, saying,
 23 Answerest thou the high-priest so? Jesus answered
 him, If I have spoken evil, bear witness of the evil (*i*):

(*g*) Thus did they drag about the Saviour of the world, bound
 like a malefactor, first to Annas, then to Caiaphas, *verse* 24. then to
 Pilate, then to Herod, then to Pilate again. It is no wonder, con-
 sidering the cruelties he suffered from them all, that he was unable
 to carry his cross.

(*h*) I have held no secret cabals, and I have said nothing that I
 am unwilling should be known publicly.

(*i*) Shew me what law I have offended against, and try me for it
 legally: but if I have said nothing unbecoming, why am I thus
 treated?

24 but if well, why smitest thou me? (Now Annas had
sent him bound unto Caiaphas the high-priest.)
25 And Simon Peter stood and warmed himself: They
said therefore unto him, Art not thou also one of his
26 disciples? He denied it, and said, I am not. One of
the servants of the high-priest (being his kinsman
whose ear Peter cut off) saith, Did not I see thee in
27 the garden with him? Peter then denied again, and
immediately the cock crew.

28 Then led they Jesus from Caiaphas, unto the hall
of judgment: and it was early, and they themselves
went not into the judgment-hall, lest they should be
defiled. (*k*): but that they might eat the passover.
29 Pilate then went out unto them, and said, What ac-
30 cusation bring you against this man? They answer-
ed and said unto him, If he were not a malefactor,
31 we would not have delivered him up unto thee. Then
said Pilate unto them, Take ye him, and judge him
according to your law (*l*). The Jews therefore said
unto him, It is not lawful for us to put any man to
32 death: That the saying of Jesus might be fulfilled,
which he spake, signifying (*m*) what death he should
33 die. Then Pilate entered into the judgment-hall
again, and called Jesus, and said unto him, Art thou
34 the king of the Jews? Jesus answered him (*n*), Say-

(*k*) They would not go into the hall, where Pontius Pilate sat in judgment, lest by being with him, and his officers and servants, who were heathens, they might be defiled (See *Acts* x. 28.) and unfit to eat of the Paschal sacrifices: not reflecting how much more they were defiled by the bloody purpose they were engaged in.

(*l*) The Romans had conquered the Jews, and deprived them of the power of executing any criminal.

Observe that the sceptre, or the power of civil government, being thus departed from Judah (*Gen.* xlix. 10.) this was the time for Shiloh, or Messiah, to come.

(*m*) He had signified (*Chap.* iii. 14. xii. 32.) that he should die upon a cross, which was not a Jewish, but a Roman punishment.

(*n*) Have you seen any thing in my deportment, that might give you reason to think me guilty of seditious practices against the emperor; or is your question only suggested by the malicious clamours of the people?

est thou this thing of thyself, or did others tell it thee
 35 of me? Pilate answered, Am I a Jew (o)? Thine
 own nation, and the chief priests, have delivered thee
 36 unto me. What hast thou done? Jesus answered, My
 kingdom is not of this world: if my kingdom were
 of this world, then would my servants fight, that I
 should not be delivered to the Jews: but now is my
 37 kingdom not from hence. Pilate therefore said un-
 to him, Art thou a king then (p)? Jesus answered,
 Thou sayest that I am a king. To this end was I
 born, and for this cause came I into the world, that
 I should bear witness unto the truth. Every one that
 38 is of the truth, heareth my voice. Pilate saith unto
 him, What is truth (q)? And when he had said this,
 he went out again unto the Jews, and saith unto
 39 them, I find in him no fault at all. But ye have a
 custom, that I should release unto you one at the
 passover: will ye therefore that I release unto you
 40 the king of the Jews? Then cried they all again,
 saying, Not this man, but Barabbas. Now Barabbas
 was a robber.

(o) Not being a Jew, I do not concern myself about such ques-
 tions. With the same indifference Lyfias and Festus spoke concern-
 ing the disputes between St. Paul and the Jews. *Acts* xxiii. 29.
 xxv. 19.

(p) In the sense in which I have now explained the nature of my
 kingdom, What thou sayest is true. I acknowledge that I am a
 king. *Matt.* xxvii. 11.

(q) In this behaviour of Pilate, we have a picture of many who
 appear to be inquisitive after the great truths of religion, but either
 do not set about their inquiries with a good mind, or do not carry
 them on with steadiness and perseverance, but (like Pilate) afraid
 lest their practice should be condemned by what they discover of the
 will of God, break off and pursue other matters before they receive
 an answer to their questions and doubts.

C H A P. XIX.

1 **T**HEN Pilate therefore took Jesus and scourged
 2 *him (a)*. And the soldiers platted a crown of
 thorns, and put it on his head, and they put on him a
 3 purple robe, And said, Hail king of the Jews : and
 4 they smote him with their hands. Pilate therefore
 went forth again, and saith unto them, Behold, I bring
 him forth to you, that ye may know that I find no
 5 fault in him. Then came Jesus forth, wearing the
 crown of thorns, and the purple robe. And *Pilate*
 6 saith unto them, Behold the man *(b)*. When the chief
 priests therefore and officers saw him, they cried out,
 saying, Crucify *him*, crucify *him*. Pilate saith unto
 them, Take ye him, and crucify *him* : for I find no
 7 fault in him. The Jews answered him, We have a
 law, and by our law he ought to die, because he made
 himself the Son of God *(c)*.
 8 When Pilate therefore heard that saying, he was
 9 the more afraid *(d)* ; And went again into the judg-
 ment-hall, and saith unto Jesus, whence art thou ?
 10 But Jesus gave him no answer. Then saith Pilate
 unto him, Speakest thou not unto me ? knowest thou
 not, that I have power to crucify thee, and have
 11 power to release thee ? Jesus answered, Thou could-
 est have no power at all against me, except it were

(a) Hoping that the Jews might be satisfied with this punishment, and require no more.

(b) Look at this man ; surely he is not a man to give uneasiness to the Roman Emperor : for my part I entirely acquit him of any ill design against the state.

(c) The Jews, not being able to gain over Pilate by the charge of sedition, set up their own law against him.

(d) When Christ was accused of setting himself up for a king, Pilate despised the improbable charge ; but when he heard that this same person had declared himself to be no less than the Son of God, he was seized with a sudden dread, lest he should add impiety to injustice by condemning him to death.

given

- given thee from above (*e*): therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar (*f*).
- 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew, Gabbatha (*g*). And it was the preparation of the passover (*h*), and about the sixth hour: and
- 14 he saith unto the Jews, Behold your king (*i*)! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led
- 15 him away. And he bearing his cross (*k*), went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
- 16 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH
- 17 THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus

(*e*) Boast not of your power; all power is from God. But you are in this business but the instrument of the Jews, who have put you upon it. They are therefore more guilty than you.

(*f*) Take care how you will answer for your conduct to the Emperor, if you persist in acquitting this man.

(*g*) Gabbatha means an eminence, or raised place.

(*h*) The day before the sabbath, in the passover week. See Mark xv. 25.

(*i*) This is a further attempt to save him, of the same import as verse 5.

(*k*) Jesus carried his cross at first, but not being able to bear the weight of it, Simon was compelled to assist him. See Matt. xxvii. 32.

- was crucified was nigh to the city : and it was written
 21 in Hebrew, *and* Greek, *and* Latin. Then said the
 chief priests of the Jews to Pilate, Write not, The
 king of the Jews ; but that he said, I am king of the
 22 Jews. Pilate answered, What I have written, I have
 23 written (*l*). Then the soldiers, when they had cruci-
 fied Jesus, took his garments (and made four parts, to
 every soldier a part) and also *his* coat : now the coat
 was without seam, woven from the top throughout (*m*).
 24 They said therefore among themselves, Let us not
 rend it, but cast lots for it, whose it shall be : that the
 scripture might be fulfilled (*n*), which saith, They
 parted my raiment among them, and for my vesture
 they did cast lots. These things therefore the soldiers
 25 did. Now there stood by the cross of Jesus, his mo-
 ther, and his mother's sister, Mary *the wife* of Cleo-
 26 phas (*o*), and Mary Magdalene. When Jesus there-
 fore saw his mother, and the disciple standing by whom
 he loved (*p*), he saith unto his mother, Woman (*q*),
 27 behold thy son. Then saith he to the disciple, Behold
 thy mother. And from that hour that disciple took
 her unto his own *home*.
 28 After this Jesus knowing that all things were now
 accomplished, that the scripture might be fulfilled,
 29 saith, I thirst (*r*). Now there was set a vessel full of
 vinegar : and they filled a sponge with vinegar, and

(*l*) I have complied thus far with your desires against my own judgment ; but let me hear no more about the matter.

(*m*) The coat was worn next the body ; the rest of his clothes are called here by the general name of garments ; the same that in other places is called a cloak. *Matt.* v. 41.

(*n*) *Psalms* xxii. 18. was thus literally fulfilled.

(*o*) Cleophas, likewise called Alpheus, was the father of St. James the less, *Matt.* x. 3. and of St. Matthew, *Mark* ii. 14.

(*p*) The beloved disciple was St. John, the writer of this Gospel.

(*q*) Woman was not a term of disrespect in those times. See *Chap.* ii. 4. Note.

(*r*) *Psalms* lxix. 21.

put

put it upon hyssop (*s*), and put it to his mouth.
 30 When Jesus therefore had received the vinegar, he
 said, It is finished : and he bowed his head, and gave
 31 up the ghost. The Jews therefore, because it was
 the preparation, that the bodies should not remain
 upon the cross on the sabbath-day, (for that sabbath-
 day was an high-day) (*t*), besought Pilate that their
 legs might be broken, and *that* they might be taken
 32 away. Then came the soldiers, and brake the legs
 of the first, and of the other which was crucified with
 33 him. But when they came to Jesus, and saw that
 34 he was dead already, they brake not his legs. But
 one of the soldiers with a spear pierced his side, and
 35 forthwith came thereout blood and water (*u*). And
 he that saw it, bare record, and his record is true :
 and he knoweth that he saith true, that ye might be-
 lieve. For these things were done, that the scripture
 36 should be fulfilled (*w*), A bone of him shall not be
 37 broken. And again another scripture saith, They
 shall look on him whom they pierced.
 38 And after this, Joseph of Arimathea (being a dis-
 ciple of Jesus, but secretly for fear of the Jews) be-
 sought Pilate that he might take away the body of
 Jesus (*x*) : and Pilate gave him leave : He came
 39 therefore and took the body of Jesus. And there came
 also Nicodemus (which at the first came to Jesus by
 night) and brought a mixture of myrrh and aloes,
 40 about an hundred pound *weight*. Then took they
 the body of Jesus, and wound it in linen clothes, with

(*r*) Upon a reed, with a bunch of hyssop at top.

(*t*) An high day, because in the passover week.

(*u*) The spear having pierced the watery liquor that surrounds the heart. Thus the new covenant was ratified like the old, both with water and blood. *Heb. ix. 19.*

(*w*) This shews Jesus to have been the true paschal lamb, of which not a bone was to be broken. *Num. ix. 12. See Matt. xxi. 4.*

(*x*) Criminals executed for treason, were not allowed the rites of burial.

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the spices, as the manner of the Jews is to bury (y).

Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid (z). There laid they Jesus therefore (aa), because of the Jews preparation-day, for the sepulchre was nigh at hand.

C H A P. XX.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre (a), and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself (b). Then went in also that other disciple which came first to the sepulchre,

(y) This is the ceremony our Lord alludes to, *Matt.* xxvi. 12.

(z) Thus was fulfilled the prophecy of *Isaiah* in both its parts. He suffered with malefactors, and was buried after the manner of the great and wealthy. *Isaiah* liii. 9. See note on *Matt.* xxi. 4.

(aa) That the body might not remain unburied at sunset: See *Mark* xv. 43. more especially when so high a festival was coming on.

(a) The women came to the sepulchre about sunrise, but set out much earlier. *Matt.* xxviii. 1.

(b) Folded up in an orderly manner; a circumstance not likely to have happened, had the body been stolen away, as the soldiers were obliged to report. *Matt.* xxviii. 13.

9 and he saw, and believed (*c*). For as yet they knew not the scripture, that he must rise again from the dead (*d*). Then the disciples went away again unto their own home (*e*).

11 But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down *and looked*
12 into the sepulchre: And seeth two angels in white, sitting, the one at the head, and the other at the feet,
13 where the body of Jesus had lain: And they say unto her, Woman, Why weepest thou? She saith unto them, Because they have taken away my Lord, and
14 I know not where they have laid him. And when she had thus said, she turned herself back, and saw
15 Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener (*f*), saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him
16 away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say,
17 Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father (*g*): but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

(*c*) Believed that the body was taken away out of the sepulchre, as Mary Magdalene had said, *Verse* 2. of which until then they doubted.

(*d*) As to his resurrection, they had no expectation of it, though foretold in the scriptures. *Psalms* xvi. 20. See *Acts* ii. 31.

(*e*) The two disciples, Peter and John.

(*f*) The garden-keeper. From the manner of her addressing him, it is plain that our holy religion doth not forbid us to use any usual terms of civility and respect. See *Matt.* xxiii. 8. Note. *Acts* xxiv. 3.

(*g*) She and the other women who were with her, endeavoured to hold Jesus by the feet (*Matt.* xxviii. 9.) probably fearing lest they should lose him again. But he comforts them by telling them, that he should not leave the world very soon, but would give them several opportunities of seeing him before his ascension into Heaven.

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18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first *day* of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst (*b*), and saith unto them, 20 Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side (*i*). Then 21 were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace *be* unto you : as *my* 22 Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto 23 them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, 25 was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe (*k*).

26 And after eight days (*l*), again his disciples were within, and Thomas with them : *then* came Jesus, the doors being shut, and stood in the midst, and 27 said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ;

(*b*) The doors opening miraculously to admit him, as the iron gate did for St. Peter. *Acts* xii. 10.

(*i*) See *Luke* xxiv. 39, 40. Note.

(*k*) I will not believe that it is Jesus that you have seen. You must have been mistaken.

(*l*) That is, on the first day of the following week ; being eight days inclusively from his resurrection ; and as all the apostles were then assembled together, it is not improbable that they had then resolved to dedicate that day, which was afterwards called the Lord's day, for the purposes of publick worship.

28 and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my
 29 God (*m*). Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they
 30 that have not seen, and *yet* have believed (*n*). And many other signs (*o*) truly did Jesus in the presence of
 31 his disciples which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

C H A P. XXI.

1 **A**FTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on
 2 this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee
 3 and two other of his disciples. Simon Peter saith unto them, I go a fishing (*a*). They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught
 4 nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not
 5 that it was Jesus. Then Jesus saith unto them, Children, have ye any meat: (*b*)? They answered him,
 6 No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for
 7 the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now

(*m*) Observe that our Lord doth not reprove his disciples for giving him the title of God.

(*n*) Blessed are they who are convinced on competent evidence without requiring more. See Matt. xi. 6.

(*o*) Many other miracles.

(*a*) I am going a fishing. We will go with you.

(*b*) Any thing to eat.

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when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked), (c)
 8 and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging
 9 the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid
 10 thereon, and bread (d). Jesus saith unto them, Bring
 11 of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there
 12 were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that
 13 it was the Lord. Jesus then cometh and taketh
 14 bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
 15 So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these (e)? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed
 16 my lambs (f). He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.
 17 He saith unto him, Feed my sheep (g). He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him

(c) The Jews were said to be naked, when they had only their inner garment. St. Peter was impatient, and eager to go to Christ as soon as possible.

(d) Miraculously provided by our blessed Lord.

(e) Do you now love me, as you professed to do, *Matt. xxvi. 33.* more than the rest of my disciples?

(f) You will have no opportunity of shewing your love to my person. Shew it by being a good shepherd of my flock. Feed my lambs. Neglect not those that are weak and unstable in the faith.

(g) Cease not to labour for the instruction and salvation of such as are more firmly established.

- the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my
 18 sheep (*b*). Verily, verily I say unto thee (*i*), When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest
 19 not (*k*). This spake he, signifying by what death he should glorify God. And when he had spoken this,
 20 he saith unto him, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and
 21 said, Lord, which is he that betrayeth thee (*l*)? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou
 23 me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come (*m*), what is that to thee?
 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true (*n*). And there are also many other

(*b*) These three questions correspond with Peter's threefold denial of his Master. The repetition is intended to make our Saviour's injunction the more solemn and forcible.

(*i*) I tell you in the most solemn manner, that you will shortly be called upon to suffer death, as I did, upon a Cross, in testimony of the truth; for, the holy Spirit of God will enable you to lay down your life.

(*k*) Thou shalt be girt and bound against thy will, and with thy hands stretched out, shalt be fastened to a Cross: which accordingly came to pass a little before the destruction of Jerusalem; whereas St. John is said to have lived about thirty years after that destruction.

(*l*) See Chap. xiii. 25.

(*m*) Until I come to take vengeance in the destruction of Jerusalem.

(*n*) The Church of that time, who had been instructed by St. John, here bear witness that what he delivered in his Gospel is true.

things

things which Jesus did (*n*), the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

(*n*) It would be impossible to record every particular incident of our Saviour's life, nor is it necessary; those which are here recorded being sufficient for our instruction, and being certainly and undoubtedly true, are most worthy of our entire belief.

Amen is a reverential attestation of the truth and importance of the contents of this book.

T H E
A C T S
O F T H E
A P O S T L E S.
C H A P. I.

1 **T**HE former treatise have I made, O Theophi-
 2 lus (*a*), of all that Jesus began both to do and
 teach (*b*), Until the day in which he was taken up, after
 that he through the holy Ghost had given command-

(*a*) The Acts of the Apostles were written by St. Luke, and addressed to the same person to whom he had before addressed his Gospel, called here the former treatise. The present work contains the history of Christianity for the first thirty years after our Lord's ascension. St. Luke's design, however, was not to relate the acts of all the Apostles, but principally those only of St. Peter and St. Paul. In the first eight chapters are delivered the origin and progress of the Christian church among the Jews. From the ninth to the sixteenth is described the extension of it among the Gentiles. From the sixteenth chapter to the twentieth are contained the travels of St. Paul, including his last journey to Jerusalem; and from thence to the end of the book is an account of his various distresses, and at last his arrival and behaviour at Rome.

(*b*) Of all that Jesus did and taught from the beginning.

3 ments unto the apostles whom he had chosen. To
 whom also he shewed himself alive after his passion, by
 many infallible proofs, being seen of them forty days,
 and speaking of the things pertaining to the kingdom
 4 of God (c). And being assembled together with
 them, commanded them that they should not depart
 from Jerusalem, but wait for the promise of the Fa-
 5 ther, which, *saith he*, ye have heard of me (d). For
 John truly baptized with water, but ye shall be bap-
 tized with the holy Ghost, not many days hence.
 6 When they therefore were come together, they
 asked of him, saying, Lord, wilt thou at this time re-
 7 store again the kingdom to Israel (e)? And he said un-
 to them, It is not for you to know the times or the
 seasons, which the Father hath put in his own power.
 8 But ye shall receive power, after that the holy
 Ghost is come upon you: and ye shall be witnesses
 unto me, both in Jerusalem, and in all Judea, and
 in Samaria, and unto the utmost part of the earth.
 9 And when he had spoken these things, while they
 beheld, he was taken up, and a cloud received him
 10 out of their sight. And while they looked stedfastly
 towards heaven, as he went up, behold, two men
 11 stood by them in white apparel; Which also said,
 Ye men of Galilee, why stand ye gazing up into
 heaven? this same Jesus which is taken up from you
 into heaven, shall so come, in like manner as ye have
 12 seen him go into heaven. Then returned they unto
 Jerusalem, from the mount called Olivet, which is
 13 from Jerusalem a sabbath day's journey. And when
 they were come in, they went up into an upper

(c) The doctrine of christianity. *Matt. iii. 2.*

(d) Ye have heard me discourse of.

(e) Jesus having proved himself to be the Messiah by his resur-
 rection, they expected that his kingdom (which they considered as a
 temporal one) would *immediately* appear in all its grandeur; the
 consequence of which they thought must be the restoring the Jews
 to their former prosperous and independent state.

- room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the *son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.
- 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus (*f*), and with his brethren.
- 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty). Men *and* brethren, This scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity (*g*); and falling headlong, he burst asunder in the midst, and all his bowels gushed out (*h*). And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called *Barabas*, who was surnamed *Justus*, and
- 24 *Matthias*. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether

(*f*) After this time the blessed Virgin is not mentioned in the New Testament.

(*g*) Judas had probably agreed to buy the field for his own use, but having refunded the money, the chief priests applied it to the same purpose, and completed the purchase. *Matt.* xxvii. 7.

(*h*) See *Matt.* xxvii. 5. Note.

25 of these two thou hast chosen; That he may take
part of this ministry and apostleship, from which
Judas by transgression fell, that he might go to his
26 own place (*i*). And they gave forth their lots; and
the lot fell upon Matthias, and he was numbered
with the eleven apostles (*k*).

C H A P. II.

1 **A**ND when the day of Pentecost was fully come,
2 they were all with one accord in one place: And
suddenly there came a sound from heaven, as of a
rushing mighty wind, and it filled all the house where
3 they were sitting. And there appeared unto them
cloven tongues, like as of fire, and it sat upon each
4 of them: And they were all filled with the holy
Ghost, and began to speak with other tongues as the
5 Spirit gave them utterance. And there were dwell-
ing at Jerusalem, Jews, devout men (*a*), out of every
6 nation under heaven. Now when this was noised
abroad, the multitude came together, and were con-
founded, because that every man heard them speak
7 in his own language. And they were all amazed,
and marvelled, saying one to another, Behold, are
8 not all these which speak, Galileans? And how hear
we every man in our own tongue, wherein we were
9 born? Parthians, and Medes, and Elamites, and the
dwellers in Mesopotamia, and in Judea, and Cappa-

(*i*) Judas fell by transgression, and so went to the place appointed for him. Observe how amiably St. Peter forbears to use an harsher term.

(*k*) Completing the number twelve, as they were at first appointed by Christ.

(*a*) This being the feast of weeks, one of the three great festivals, when the Jews were obliged to go to the temple of Jerusalem from all parts, the city could not but be exceedingly full of people. *Luke ii. 44.* Note.

10 docia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome (*b*), Jews and proselytes,
 11 Cretes and Arabians, we do hear them speak in our
 12 tongues the wonderful words of God. And they were all amazed, and were in doubt, saying one to
 13 another, What meaneth this? Others mocking (*c*), said,
 14 These men are full of new wine. But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my
 15 words: For these are not drunken, as ye suppose,
 16 seeing it is but the third hour of the day (*d*). But this is that which was spoken by the prophet Joel,
 17 And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall
 18 dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my
 19 Spirit, and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The
 20 sun shall be turned into darkness, and the moon into

(*b*) Strangers from Rome who sojourned at Jerusalem, some of whom were Jews by extraction and descent, that observed the whole law of Moses, and others who were called proselytes or converts of the gate (the stranger within thy gates, as in the fourth commandment), being permitted to dwell among them, and to worship in the outward court of the temple, on renouncing idolatry, and professing their belief in the one true God.

(*c*) Others, who, understanding but one language, supposed that what was said in other tongues was only sound without sense.

(*d*) The third hour of the day was nine o'clock in the morning, the hour of prayer and morning sacrifice, to which the Jews always went fasting.

blood,

blood, before (e) that great and notable day of the
 21 Lord come : And it shall come to pass, *that* who-
 soever shall call on the name of the Lord, shall be
 22 saved (f). Ye men of Israel, hear these words ; Je-
 sus of Nazareth, a man approved of God among
 you by miracles, and wonders, and signs, which God
 did by him in the midst of you, as ye yourselves also
 23 know : Him, being delivered by the determinate
 counsel and foreknowledge of God, ye have taken,
 and by wicked hands have crucified and slain ;
 24 Whom God hath raised up, having loosed the pains
 of death : because it was not possible that he should
 25 be holden of it. For David speaketh concerning
 him, I foresaw the Lord always before my face, for
 he is on my right hand, that I should not be mo-
 26 ved. Therefore did my heart rejoyce, and my
 tongue was glad : moreover also, my flesh shall rest
 27 in hope. Because thou wilt not leave my soul in hell ;
 neither wilt thou suffer thine holy One to see corrup-
 28 tion (g). Thou hast made known to me the ways of
 life ; thou shalt make me full of joy with thy coun-
 29 tenance. Men *and* brethren, let me freely speak un-
 to you of the patriarch David, that he is both dead
 and buried, and his sepulchre is with us unto this
 30 day : Therefore being a prophet, and knowing that
 God had sworn with an oath to him, that of the fruit
 of his loins, according to the flesh, he would raise up
 31 Christ to sit on his throne ; He seeing this before,
 spake of the resurrection of Christ, that his soul was
 not left in hell, neither his flesh did see corruption.

(e) Before the terrible destruction that is coming upon Jerusalem,
 described in terms representing the day of judgment : and, in fact,
 it was accompanied with the same distress of mind, that we can ima-
 gine to happen at the end of the world.

(f) They who embrace and obey the religion of Christ, shall
 escape and be saved from the common destruction. *Matt. xxiv. 13.*

(g) In full assurance that thou wilt not leave my soul in the state
 of the dead, nor suffer my body to remain in the grave long enough
 to undergo corruption. *Psf. xvi. 10.*

32 This Jesus hath God raised up, whereof we all are
 33 witnesses. Therefore being by the right hand of God
 exalted, and having received of the Father the pro-
 mise of the holy Ghost, he hath shed forth this,
 34 which ye now see and hear. For David is not as-
 cended into the heavens: but he saith himself, The
 LORD said unto my Lord, Sit thou on my right
 35 hand, Until I make thy foes thy footstool. There-
 36 fore let all the house of Israel know assuredly, that
 God hath made that same Jesus whom ye have cru-
 37 cified, both Lord and Christ. Now when they heard
this, they were pricked in their heart, and said unto
 Peter, and to the rest of the apostles, Men and bre-
 38 thren, what shall we do? Then Peter said unto
 them, Repent, and be baptized every one of you in
 the name of Jesus Christ, for the remission of sins,
 39 and ye shall receive the gift of the holy Ghost. For
 the promise is unto you, and to your children, and
 to all that are afar off, even as many as the Lord our
 40 God shall call. And with many other words did he
 testify and exhort, saying, Save yourselves from this
 41 untoward generation. Then they that gladly receiv-
 ed his word, were baptized, and the same day there
 were added *unto them* about three thousand souls (*b*).
 42 And they continued stedfastly in the apostles' doctrine
 and fellowship, and in breaking of bread, and in
 43 prayers. And fear came upon every soul: and many
 44 wonders and signs were done by the apostles. And
 all that believed were together, and had all things
 45 common, And sold their possessions and goods, and
 parted them to all men, as every man had need.
 46 And they continuing daily with one accord in the

(*h*) Observe how justly the Gospel state is compared to a grain of
 mustard-seed. *Matt. xiii. 32.* There having been an increase of
 three thousand souls, besides the one hundred and twenty mention-
 ed, *Chap. i. 15.* and a daily addition of more, *verse 47.* so that
Chap. iv. 4. the number is said to be five thousand.

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temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (i).

C H A P. III.

1 **N**OW Peter and John went up together into the temple at the hour of prayer, *being* the ninth
 2 *hour (a)*: And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms
 3 of them that entered into the temple; Who seeing Peter and John about to go into the temple, asked
 4 an alms. And Peter fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them:
 5 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus
 6 Christ of Nazareth, rise up and walk (b). And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

(i) These were the chosen remnant, who were saved or preserved from the judgments impending over the Jewish nation. The words may also signify such as were in the way of eternal salvation; and then it is obvious to remark, that the church of Rome is so far from being (as she pretends) the mother and mistress of all churches, that there was not at this time any church at all at Rome: and so far is salvation from being confined within the Roman pale, that there was daily an addition of such as should be saved at Jerusalem. When therefore we profess our belief in the holy catholic church, we mean the whole body of the church in every part of the world, as united in one communion and fellowship under Christ our only head.

(a) The ninth hour was three o'clock, being the time of evening prayer.

(b) *In the name*, means, by the authority and power, of Jesus Christ.

- 8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and
 9 praising God. And all the people saw him walking,
 10 and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement
 11 at that which had happened unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.
- 12 And when Peter saw *it*, he answered unto the people, ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to
 13 walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let
 14 *him* go. But ye denied the holy One, and the Just,
 15 and desired a murderer to be granted unto you: And killed the Prince of life, whom God hath raised from
 16 the dead; whereof we are witnesses. And his name, through faith in his name (*c*), hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in
 17 the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your
 18 rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled (*d*).
- 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refresh-

(*c*) Through the lame man's faith in the power given by Christ to the apostles to heal him.

(*d*) But the wise providence of God made use of your errors and passions, to accomplish the redemption of men by the death of Christ, as the prophets had all along foretold.

20 ing shall come from the presence of the Lord, And
 he shall send Jesus Christ, which before was preach-
 21 ed unto you: Whom the heaven must receive, un-
 til the times of restitution of all things, which God
 hath spoken by the mouth of all his holy prophets,
 22 since the world began. For Moses truly said unto
 the fathers, A prophet shall the Lord your God raise
 up unto you, of your brethren, like unto me^(e);
 him shall ye hear in all things whatsoever he shall
 23 say unto you. And it shall come to pass, *that* every
 soul which will not hear that prophet, shall be de-
 24 stroyed from among the people. Yea, and all the
 prophets from Samuel, and those that follow after,
 as many as have spoken, have likewise foretold of
 25 these days. Ye are the children of the prophets ^(f),
 and of the covenant which God made with our fa-
 thers, saying unto Abraham, And in thy seed shall
 26 all the kindreds of the earth be blessed. Unto you
 first, God having raised up his Son Jesus, sent him
 to bless you, in turning away every one of you from
 his iniquities.

C H A P. IV.

1 **A**ND as they spake unto the people, the priests, and
 the captain of the temple ^(a), and the Sadducees,
 2 came upon them, Being grieved that they taught
 the people, and preached through Jesus the resur-

^(e) Our blessed Saviour was the prophet raised up like as Moses was;
 being, like him, of the Jewish nation, and having received the full-
 est and freest communications of the divine will, and the power of
 working miracles, for the conviction of men. *Deut. xviii. 15.*

^(f) Ye are descended from the same stock as the prophets, and of
 consequence ye are heirs of the covenant.

^(a) The captain of the temple was the officer commanding the
 guard, or watch, that was kept there by the Levites.

3 rection from the dead (*b*). And they laid hands on
 them, and put them in hold unto the next day; for it
 4 was now even-tide. Howbeit, many of them which
 heard the word, believed; and the number of the
 5 men was about five thousand. And it came to pass
 on the morrow, that their rulers, and elders, and
 6 scribes, And Annas the high-priest, and Caiaphas,
 and John, and Alexander, and as many as were of
 the kindred of the high-priest, were gathered toge-
 7 ther at Jerusalem. And when they had set them in
 the midst, they asked, By what power, or by what
 8 name, have ye done this? Then Peter filled with
 the holy Ghost, said unto them, Ye rulers of the
 9 people, and elders of Israel, If we this day be ex-
 amined of the good deed done to the impotent man,
 10 by what means he is made whole; Be it known un-
 to you all, and to all the people of Israel, that by the
 name of Jesus Christ of Nazareth, whom ye crucifi-
 ed, whom God raised from the dead, even by him,
 11 doth this man stand here before you whole. This is
 the stone which was set at nought of you builders,
 12 which is become the head of the corner. Neither is
 there salvation in any other (*c*): for there is none
 other name under heaven given among men, where-
 by we must be saved.
 13 Now when they saw the boldness of Peter and
 John, and perceived that they were unlearned and
 ignorant men (*d*), they marvelled; and they took
 14 knowledge of them, that they had been with Jesus.

(*b*) The Sadducees denied a resurrection and life to come, and were therefore provoked that that doctrine was publicly taught.

(*c*) It appears from this passage that invocation of the Virgin Mary, or any other Saint, for either eternal salvation, or relief from bodily disease, is not only useless, but sinful.

(*d*) That they were unlearned and ignorant men, was a proof, that their unshaken courage, the strength of their reasoning, and the miracles they performed, could not be owing to any thing but the real power of God himself.

And

And beholding the man which was healed standing with
15 them, they could say nothing against it. But when
they had commanded them to go aside out of the
16 council, they conferred among themselves, Saying,
What shall we do to these men? for that indeed a
notable miracle hath been done by them *is* manifest
to all them that dwell in Jerusalem, and we cannot
17 deny *it*. But that it spread no further among the
people, let us straitly threaten them, that they speak
18 henceforth to no man in this name. And they called
them, and commanded them not to speak at all, nor
19 teach, in the name of Jesus. But Peter and John an-
swered and said unto them, Whether it be right in
the sight of God, to hearken unto you more than un-
20 to God, judge ye. For we cannot but speak the
21 things which we have seen and heard. So when they
had further threatened them, they let them go, find-
ing nothing how they might punish them, because of
the people: for all men glorified God for that which
22 was done. For the man was above forty years old,
23 on whom this miracle of healing was shewed. And
being let go, they went to their own company, and
reported all that the chief priests and elders had said
24 unto them. And when they heard that, they lift up
their voice to God with one accord, and said, Lord,
thou *art* God which hast made heaven and earth,
25 and the sea, and all that in them is: Who by the
mouth of thy servant David hast said, Why did the
heathen rage, and the people imagine vain things?
26 The kings of the earth stood up, and the rulers were
gathered together against the Lord, and against his
27 Christ. For of a truth against thy holy child Jesus,
whom thou hast anointed, both Herod and Pontius
Pilate, with the Gentiles, and the people of Israel
28 were gathered together, For to do whatsoever thy
hand and thy counsel determined before to be done.
29 And now, Lord, behold their threatenings: and grant
unto thy servants, that with all boldness they may
30 speak

- 30 speak thy word, By stretching forth thine hand to
 heal: and that signs and wonders may be done by
 31 the name of thy holy child Jesus. And when they
 had prayed, the place was shaken where they were
 assembled together; and they were all filled with
 the holy Ghost, and they spake the word of God
 32 with boldness. And the multitude of them that be-
 lieved, were of one heart, and of one soul: neither
 said any *of them*, that ought of the things which he
 possessed, was his own; but they had all things
 33 common. And with great power gave the apostles
 witness of the resurrection of the Lord Jesus (e):
 34 and great grace was upon them all. Neither was
 there any among them that lacked: for as many as
 were possessors of lands or houses, sold them, and
 35 brought the prices of the things that were sold, And
 laid *them* down at the apostles' feet: and distribution
 was made unto every man, according as he had need.
 36 And Joses, who by the apostles was surnamed Bar-
 nabas, (which is, being interpreted, the son of consol-
 37 tion) (f) a Levite, *and* of the country of Cyprus,
 Having land, sold *it*, and brought the money, and
 laid *it* at the apostles' feet.

(e) With the power of miracles they enforced their arguments in proof of the resurrection; and the grace of God was plentifully bestowed upon them; which appeared in the most perfect unity of sentiment, and unbounded affection, and liberality to each other.

(f) He was probably so called, because of his readiness to sell his estate for the comfort and support of his fellow Christians.

C H A P. V.

1 **B**UT a certain man named Ananias, with Sapphira
 2 his wife, sold a possession (*a*), And kept back
 part of the price, his wife also being privy to it, and
 brought a certain part, and laid it at the apostles'
 3 feet. But Peter said, Ananias, why hath Satan filled
 thine heart to lye to the holy Ghost (*b*), and to keep
 back part of the price of the land? Whiles it re-
 mained, was it not thine own? and after it was sold,
 was it not in thine own power? why hast thou con-
 ceived this thing in thine heart? thou hast not lied
 5 unto men, but unto God (*c*). And Ananias hear-
 ing these words, fell down and gave up the ghost:
 and great fear came on all them that heard these
 6 things. And the young men arose, wound him up,
 7 and carried him out, and buried him. And it was
 about the space of three hours after, when his wife,
 8 not knowing what was done, came in. And Peter
 answered unto her, Tell me whether ye sold the land
 for so much. And she said, Yea, for so much.
 9 Then Peter said unto her, How is it that ye have a-
 greed together, to tempt the Spirit of the Lord (*d*)?
 behold, the feet of them which have buried thy hus-
 10 band are at the door, and shall carry thee out. Then
 fell she down straightway at his feet, and yielded up
 the ghost: and the young men came in, and found
 her dead, and carrying her forth, buried her by her

(*a*) Pretending that he had thrown all that he received for it into the common fund, for the benefit of his fellow Christians.

(*b*) To endeavour to impose on us, to whom the holy Ghost hath given the power of discerning of spirits, (1 Cor. xii. 10.) and detecting the most secret evil intentions of the mind.

(*c*) Thou hast lied not only unto men, but likewise and especially unto God, the searcher of hearts, and the avenger of all wickedness.

(*d*) To make an experiment, as it were, whether the Holy Spirit could find out the fraud.

- 11 husband. And great fear came upon all the church (*e*), and upon as many as heard these things.
- 12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they
- 13 were all with one accord in Solomon's porch. And of the rest (*f*) durst no man join himself to them:
- 14 but the people magnified them. And believers were the more added to the Lord, multitudes both of men
- 15 and women). Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There
- 16 came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.
- 17 Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees) (*g*),
- 18 and were filled with indignation, And laid their hands on the apostles, and put them in the common
- 19 prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
- 20 Go, stand and speak in the temple to the people (*h*)
- 21 all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together,

(*e*) Upon every christian.

(*f*) After this the hypocritical and prevaricating party, being terrified by the miraculous punishment of Ananias and Sapphira, was entirely broken; and the generality of the people were more and more fixed in their admiration and respect for the apostles, and more earnest in their zeal for christianity.

(*g*) This is a strong description of the corrupt state of the Jews, when the sect of the Sadducees had so great an influence in their councils.

(*h*) Preach boldly the doctrine of the resurrection, and the life everlasting; notwithstanding the rage of the Sadducees, who denied both. See *Matt.* iii. 7. *Acts* xxiii. 8.

and

and all the senate, of the children of Israel, and sent
 22 to the prison to have them brought. But when the
 officers came, and found them not in the prison, they
 23 returned, and told, Saying, The prison truly found
 we shut with all safety, and the keepers standing with-
 out before the doors : but when we had opened, we
 24 found no man within. Now when the high priest,
 and the captain of the temple, and the chief priests
 heard these things (*i*), they doubted of them where-
 25 unto this would grow. Then came one and told
 them, saying, Behold, the men whom ye put in pri-
 son, are standing in the temple, and teaching the
 26 people. Then went the captain with the officers,
 and brought them without violence : (for they feared
 27 the people, lest they should have been stoned). And
 when they had brought them, they set *them* before
 28 the council : and the high priest asked them, Say-
 ing, Did not we straitly command you, that you
 should not teach in this name ? and behold, ye have
 filled Jerusalem with your doctrine, and intend to
 bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and
 30 said, We ought to obey God rather than men. The
 God of our fathers raised up Jesus, whom ye slew,
 31 and hanged on a tree. Him hath God exalted with
 his right hand *to be* a Prince and a Saviour, for to
 give repentance to Israel, and forgiveness of sins.
 32 And we are his witnesses of these things ; and *so is*
 also the holy Ghost, whom God hath given to them
 33 that obey him. When they heard *that*, they were
 34 cut *to the heart*, and took counsel to slay them. Then
 stood there up one in the council, a Pharisee, named
 Gamaliel, a doctor of law, had in reputation among all
 the people (*k*), and commanded to put the apostles

(*i*) They were perplexed with amazement and doubts concern-
 ing these things, and debated among themselves what would be the
 consequence of them.

(*k*) Gamaliel was St. Paul's tutor. Chap. xxii. 3.

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 his right hand *to be* a Prince and a Saviour, for to
 give repentance to Israel, and forgiveness of sins.
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 also the holy Ghost, whom God hath given to them
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 34 cut *to the heart*, and took counsel to slay them. Then
 stood there up one in the council, a Pharisee, named
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 the people (*k*), and commanded to put the apostles

(*i*) They were perplexed with amazement and doubts concern-
 ing these things, and debated among themselves what would be the
 consequence of them.

(*k*) Gamaliel was St. Paul's tutor. *Chap. xxii. 3.*

- 35 forth a little space, And said unto them, Ye men
 of Israel, take heed to yourselves, what ye intend to
 36 do as touching these men. For before these days
 rose up Theudas, boasting himself to be some body,
 to whom a number of men, about four hundred,
 joined themselves: who was slain, and all, as many
 as obeyed him, were scattered, and brought to
 37 nought (*l*). After this man rose up Judas of Galilee,
 in the days of the taxing (*m*), and drew away much
 people after him: he also perished, and all, even as
 38 many as obeyed him, were dispersed. And now I
 say unto you, Refrain from these men, and let them
 alone: for if this counsel, or this work be of men, it
 39 will come to nought: But if it be of God, ye can-
 not overthrow it; lest haply ye be found even to
 40 fight against God. And to him they agreed: and
 when they had called the apostles, and beaten *them*,
 they commanded that they should not speak in the
 name of Jesus, and let them go.
 41 And they departed from the presence of the coun-
 cil, rejoicing that they were counted worthy to suf-
 42 fer shame for his name (*n*). And daily in the temple,
 and in every house, they ceased not to teach and
 preach Jesus Christ.

C H A P. VI.

- 1 **A**ND in those days, when the number of the dis-
 ciples was multiplied, there arose a murmuring
 of the Grecians against the Hebrews (*a*), because their

(*l*) See *John* v. 43.

(*m*) Probably the same taxing that is spoken of *Luke* ii. 1.

(*n*) On his account. In testimony of their belief in him.

(*a*) The Hebrews here meant were Jews, natives of Judea, converted to christianity. The Grecians were likewise Jews converted to christianity, but from other countries; and for their use the scriptures had been translated from Hebrew into Greek, which was become the general language of the world.

widows were neglected in the daily ministration (*b*).

- 2 Then the twelve called the multitude of the disciples
unto them, and said, It is not reason that we should
3 leave the word of God, and serve tables. Where-
fore, brethren, look ye out among you seven men of
honest report, full of the holy Ghost and wisdom,
4 whom we may appoint over this business. But we
will give ourselves continually to prayer, and to the
5 ministry of the word. And the saying pleased the
whole multitude: and they chose Stephen, a man
full of faith and of the holy Ghost, and Philip, and
Prochorus, and Nicanor, and Timon, and Parme-
6 nas, and Nicolas, a proselyte of Antioch (*c*): Whom
they set before the apostles: and when they had pray-
7 ed, they laid *their* hands on them. And the word of
God increased; and the number of the disciples mul-
tiplied in Jerusalem greatly; and a great company of
8 the priests were obedient to the faith (*d*). And Ste-
phen, full of faith and power, did great wonders and
miracles among the people.

- 9 Then there arose certain of the synagogue, which
is called *the synagogue* of the Libertines (*e*), and Cy-
renians, and Alexandrians, and of them of Cilicia,
10 and of Asia, disputing with Stephen. And they
were not able to resist the wisdom and the spirit by
11 which he spake (*f*). Then they suborned men
which said, We have heard him speak blasphemous

(*b*) Because their widows did not receive a due share in the distribution of the common flock.

(*c*) See *Matt.* xxiii. 15.

(*d*) A great number even of the priests, those inveterate enemies and persecutors of our Lord, were converted and became christians.

(*e*) By Libertines we are not to understand disorderly persons (as the word is now commonly used) but the sons of slaves who had obtained the freedom of the city of Rome.

(*f*) Observe here the effect of the promise made, *Matt.* x. 20. *Luke* xxi. 15.

- 12 words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought
 13 *him* to the council, And set up false witnesses, which said, 'This man ceaseth not to speak blasphemous
 14 words against this holy place and the law. For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs
 15 which Moses delivered us. And all that sat in the council, looking stedfastly on him (*g*), *saw* his face as it had been the face of an angel.

C H A P. VII.

- 1 **T**HEN said the high priest, Are these things so? And
 2 he said, Men, brethren, and fathers, hearken (*a*): The God of glory appeared unto our father Abraham, when he was in Mesopotamia (*b*), before he
 3 dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into
 4 the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he

(*g*) It pleased God to give his eyes and countenance a supernatural brightness, which commanded extraordinary attention and respect.

(*a*) St. Stephen was charged with declaring that the temple was to be destroyed, and the Jewish ceremonies and customs were to be laid aside to make way for the religion of Christ. This charge he admits to be true, and for his justification appeals to several instances of the Jewish history, which prove that God did not confine his favour to any particular place, nor intend the rites and ceremonies of the law of Moses to be perpetual.

The glorious God vouchsafed to favour Abraham with a divine intercourse and revelation, even when he dwelt among idolaters; for in every nation he that feareth God, and worketh righteousness, is accepted with him. *Chap. x. 35.*

(*b*) In that part of Mesopotamia, which is elsewhere called Ur of the Chaldeans.

removed

removed him into this land wherein ye now dwell.
 5 And he gave him none inheritance in it, no not *so much as* to set his foot on (c): yet he promised that he would give it to him for a possession, and to his
 6 seed after him, when *as yet* he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil four hundred
 7 years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall
 8 they come forth, and serve me in this place. And he gave him the covenant of circumcision (d): and so *Abraham* begat *Isaac*, and circumcised him the eighth day: and *Isaac* begat *Jacob*, and *Jacob* *begat* the
 9 twelve patriarchs. And the patriarchs moved with envy, sold *Joseph* into Egypt: but God was with
 10 him, And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of *Pharaoh* king of Egypt; and he made him governor
 11 over Egypt, and all his house. Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.
 12 But when *Jacob* heard that there was corn in Egypt,
 13 he sent out our fathers first (e). And at the second time *Joseph* was made known to his brethren; and *Joseph's* kindred was made known unto *Pharaoh*.
 14 Then sent *Joseph*, and called his father *Jacob* to him, and all his kindred, threescore and fifteen souls.
 15 So *Jacob* went down into Egypt, and died, he and

(c) The promises of God, though not fulfilled in the manner they are understood at first, will be made good in due time. See *Matt. xxii. 32.*

(d) It was not circumcision that recommended *Abraham* to the divine favour, but the faith which he had before he was circumcised. (*Rom. iv. 11.*) Why then may not true faith be as acceptable for the future without circumcision, as it was before circumcision was appointed?

(e) First; that is at the first time.

16 our fathers (*f*); And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father*
 17 of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another
 18 king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children: to
 19 the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up
 20 in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and
 21 nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was
 22 mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his
 23 brethren the children of Israel. And seeing one of *them* suffer wrong, he defended *him*, and avenged
 24 him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood
 25 how that God by his hand would deliver them; but they understood not. And the next day he shewed
 26 himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren;
 27 Why do ye wrong one to another? But he that did his neighbour wrong, thrust him away, saying, Who
 28 made thee a ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian yesterday? Then
 29 fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when
 30 forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord

(*f*) The children of Israel were no less the people of God in Egypt, than afterwards; and though he suffered them to be oppressed for a great number of years, yet he was pleased in his own good time to deliver them, and at length, after a series of wonderful events, to settle them in the promised land.

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- 31 in a flame of fire in a bush. When Moses saw *it*,
 he wondered at the sight: and as he drew near to
 behold *it*, the voice of the Lord came unto him,
 32 *Saying*, I *am* the God of thy fathers, the God of A-
 braham, and the God of Isaac, and the God of Ja-
 cob. Then Moses trembled, and durst not behold.
 33 Then said the Lord to him, Put off thy shoes from
 thy feet: for the place where thou standest is holy
 34 ground (*g*): I have seen, I have seen the affliction of
 my people which is in Egypt, and I have heard their
 groaning, and am come down to deliver them. And
 35 now come, I will send thee into Egypt. This Mo-
 ses whom they refused (*b*), saying, Who made thee a
 ruler and a judge? the same did God send *to be* a ru-
 ler and a deliverer by the hands of the angel which
 36 appeared to him in the bush. He brought them out,
 after that he had shewed wonders and signs in the
 land of Egypt, and in the Red sea, and in the wil-
 37 derness, forty years. This is that Moses which said
 unto the children of Israel (*i*), A prophet shall the
 Lord your God raise up unto you of your brethren,
 38 like unto me; him shall ye hear. This is he that
 was in the church in the wilderness (*k*), with the
 angel which spake to him in the mount Sina, and
with our fathers: who received the lively oracles to
 39 give unto us. To whom our fathers would not
 obey, but thrust *him* from them, and in their hearts

(*g*) In the East it is not the custom, when they come into the houses of the great, to uncover the head (as we do) but the feet; and in whatever manner we pay respect to our superiors, we ought certainly to pay the like customary reverence when we enter any place dedicated to the honour of God.

(*h*) This very Moses, of whom you think so highly now, did your forefathers treat with the same disrespect and obstinacy which you have shewed to Christ.

(*i*) Moses himself, the great lawgiver of the Jews, prophesied of Christ, that he should found a new religion, which should set aside his own. *Deut. xviii. 15.*

(*k*) Indeed it was by means of the Spirit of Christ (long before he was made man) that the Jewish church was founded.

40 turned back again into Egypt, Saying unto Aaron,
 Make us gods to go before us : for *as for* this Moses,
 which brought us out of the land of Egypt, we wot
 41 not what is become of him. And they made a calf
 in those days, and offered sacrifice unto the idol, and
 42 rejoiced in the works of their own hands. Then God
 turned (*l*), and gave them up to worship the host of
 heaven ; as it is written in the book of the prophets,
 O ye house of Israel, have ye offered to me slain
 beasts, and sacrifices, by the space of forty years in
 43 the wilderness ? Yea, ye took up the tabernacle of
 Moloch (*m*), and the star of your god Remphan,
 figures which ye made, to worship them : and I will
 44 carry you away beyond Babylon. Our fathers had
 the tabernacle of witness in the wilderness, as he had
 appointed (*n*), speaking unto Moses, that he should
 make it according to the fashion that he had seen.
 45 Which also our fathers that came after, brought in
 with Jesus (*o*) into the possession of the Gentiles,
 whom God drove out before the face of our fathers,
 46 unto the days of David : Who found favour before

(*l*) Turned away from them ; withdrew his favour.

(*m*) They carried about the tabernacle or ark of the cruel Moloch, to whom they sacrificed their children ; and Remphan, called also Chiun (*Amos* v. 26.) who was worshipped in the figure of a star. Somewhat like this is the superstitious practice, which prevails in popish countries, of carrying in procession the host, and images of saints.

(*n*) The service enjoined by the law of Moses, could not be essential to true religion ; for the Jews had it not for the space of four hundred years : and that it was not intended to be unchangeable, appears from the tabernacle, though appointed with the utmost solemnity, being laid aside, and the temple built in its stead, near five hundred years after : nor was the temple, how magnificent soever, of any regard in the sight of God ; for he is Lord of heaven and earth, and will accept the devotions of his faithful servants, whether offered up at Jerusalem, or in any other place whatsoever. *John* iv. 24.

(*o*) Joshua is here called Jesus, and also *Heb.* iv. 8. each name (one in Greek, the other in Hebrew) signifying Saviour.

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God, and desired to find a tabernacle for the God of
 47 Jacob. But Solomon built him an house. Howbeit
 48 the most High dwelleth not in temples made with
 49 hands; as saith the prophet, Heaven *is* my throne,
 and earth *is* my footstool: what house will ye build
 me? saith the Lord: or what *is* the place of my
 50 rest? Hath not my hand made all these things (p)?
 51 Ye stiff-necked (q), and uncircumcised in heart and
 ears, ye do always resist the holy Ghost: as your fa-
 52 thers *did*, so *do* ye. Which of the prophets have not
 your fathers persecuted? and they have slain them
 which shewed before of the coming of the Just One,
 of whom ye have been now the betrayers and mur-
 53 derers: Who have received the law by the disposi-
 tion of angels (r), and have not kept *it*.
 54 When they heard these things, they were cut to
 the heart, and they gnashed on him with *their* teeth.
 55 But he being full of the holy Ghost, looked up sted-
 fastly into heaven, and saw the glory of God, and
 56 Jesus standing on the right hand of God; And said,
 Behold, I see the heavens opened, and the Son of
 57 man standing on the right hand of God. Then they
 cried out with a loud voice, and stopped their ears,
 58 and ran upon him with one accord, And cast *him*
 out of the city, and stoned *him*: and the witnesses
 laid down their clothes at a young man's feet, whose
 59 name was Saul. And they stoned Stephen, calling upon
 God, and saying, Lord Jesus, receive my spirit (s).
 60 And he kneeled down, and cried with a loud voice,
 Lord, lay not this sin to their charge. And when he
 had said this, he fell asleep.

(p) See *Isaiah* lxi. 1, 2.

(q) *Stiff-necked*, like unyielding oxen in the plough, which will not bend their neck to the yoke.

(r) By the ministry of the holy angels, who attended at the delivery of it with the most awful solemnity.

(s) Observe, that St. Stephen in his last moments commends his departing spirit to our Lord in the very same manner as Christ did on the cross to his almighty Father. *Luke* xxiii. 46.

C H A P. VIII.

- 1 **A**ND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea
 2 and Samaria, except the apostles. And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havock of
 3 the church (a), entering into every house, and haling men and women, committed *them* to prison.
 4 Therefore they that were scattered abroad, went every where preaching the word. Then Philip went
 5 down to the city of Samaria, and preached Christ unto them. And the people with one accord gave
 6 heed unto these things which Philip spake, hearing and seeing the miracles which he did. For unclean
 7 spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with
 8 palsies, and that were lame, were healed. And there
 9 was great joy in that city. But there was a certain man called Simon (b), which before time in the same
 10 city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To
 11 whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
 12 And to him they had regard; because that of long time he had bewitched them with sorceries. But when they believed Philip, preaching the things con-

(a) The church is the society of christians, *Matt. xviii. 17.* Observe that, by the providence of God, which directs all things, the persecution and dispersion of the faithful became the occasion of extending the knowledge of the Gospel.

(b) He astonished the people with his curious arts, and by his bold professions he had raised their opinion of him to the highest pitch.

cerning

cerning the kingdom of God (*c*) and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also (*d*): and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God (*e*), they sent unto them Peter and John. Who when they were come down, prayed for them that they might receive the holy Ghost, (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus) (*f*). Then laid they *their* hands on them, and they received the holy Ghost. And when Simon saw that through laying on of the apostles hands (*g*), the holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps (*h*) the thought of thine heart may be forgiven thee. For I perceive that thou art in

(*c*) The kingdom of God is the religion of Christ. *Chap. i. 3.*

(*d*) Simon was convinced by the reasoning and miracles of Philip; but his corrupt heart was not changed.

(*e*) The gifts of the holy Ghost could be conferred only by the hands of the apostles, and therefore Peter and John were sent. From hence appears, that St. Peter claimed no supremacy over the rest of the apostles, but obeyed their directions.

(*f*) According to the command of the Lord Jesus.

(*g*) As if the miracle he had seen were the effect of human art.

(*h*) This opinion, which approached very nearly to the blasphemy against the holy Ghost (*Matt. xii. 31.*), you see, was not thought by St. Peter to be absolutely unpardonable.

the gall of bitterness (*i*), and in the bond of iniquity.
 24 Then answered Simon, and said, Pray ye to the Lord
 for me, that none of these things which ye have spo-
 25 ken come upon me. And they, when they had testi-
 fied and preached the word of the Lord, returned
 to Jerusalem, and preached the gospel in many vil-
 26 lages of the Samaritans. And the angel of the Lord
 spake unto Philip, saying, Arise and go toward the
 south, unto the way that goeth down from Jerusalem
 27 unto Gaza, which is desert. And he arose and went :
 and behold a man of Ethiopia, an eunuch of great
 authority under Candace queen of the Ethiopians (*k*),
 who had the charge of all her treasure, and had come
 28 to Jerusalem for to worship (*l*), Was returning, and
 29 sitting in his chariot read Esaias the prophet. Then
 the Spirit said unto Philip, Go near, and join thyself
 30 to this chariot. And Philip ran thither to him, and
 heard him read the prophet Esaias, and said, Under-
 31 standest thou what thou readest ? And he said, How
 can I, except some man should guide me ? and he
 desired Philip that he would come up, and sit with
 32 him. The place of the scripture which he read,
 was this, He was led as a sheep to the slaughter, and
 like a lamb dumb before his shearer, so opened he
 33 not his mouth : In his humiliation his judgment was
 taken away (*m*) : and who shall declare his genera-
 tion ?

(*i*) Gall of bitterness signifies the very worst state of corruption :
 by the bond of iniquity is meant the hardest of all bondage and fla-
 very, even that of sinful lusts.

(*k*) It is not necessary to understand the word in its usual sense,
 it being anciently used for the great officers in the courts of eastern
 princes.

(*l*) Being a Jewish proselyte, he had come to keep the feast of
 Pentecost.

(*m*) In his state of humiliation, he was most cruelly and unjustly
 condemned, and who can express the wickedness of that generation
 of men ? Or, the words may be understood of the Messiah, when
 the gospel of salvation was preached, to signify the great happiness
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34 tion? for his life is taken from the earth. And the
 eunuch answered Philip, and said, I pray thee, of
 35 whom speaketh the prophet this? of himself, or of
 some other man? Then Philip opened his mouth,
 and began at the same scripture, and preached unto
 36 him Jesus. And as they went on *their* way, they
 came unto a certain water: and the eunuch said,
 See, *here is* water; what doth hinder me to be bap-
 37 tized? And Philip said, If thou believest with all
 thine heart, thou mayest. And he answered and said,
 38 I believe that Jesus Christ is the Son of God. And
 he commanded the chariot to stand still: and they
 went down both into the water, both Philip and the
 39 eunuch; and he baptized him. And when they
 were come up out of the water, the Spirit of the
 Lord caught away Philip, that the eunuch saw him
 40 no more: and he went on his way rejoicing. But
 Philip was found at Azotus: and passing through,
 he preached in all the cities, till he came to Cesarea.

C H A P. IX.

1 **A**ND Saul, yet breathing out threatenings and
 slaughter against the disciples of the Lord, went
 2 unto the high priest, And desired of him letters to Da-
 mascus to the synagogues, that if he found any of this
 way (a), whether they were men or women, he
 3 might bring them bound unto Jerusalem. And as he
 journeyed he came near Damascus: and suddenly
 there shined round about him a light from heaven.
 4 And he fell to the earth, and heard a voice saying
 unto him, Saul, Saul, why persecutest thou me?

of the times. Again, they may signify the everlasting duration of
 his kingdom, although the life that he had upon earth is taken away.
 In every one of these senses, the prophecy is exactly fulfilled in our
 Lord Jesus Christ.

(a) Of this way, or profession, any who were Christians.

- 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *It is hard*
 6 for thee to kick against the pricks (*b*). And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what
 7 thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no
 8 man (*c*). And Saul arose from the earth; and when his eyes were opened (*d*), he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.
 10 And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.
 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, for *one* called Saul of Tarsus, for
 12 behold he prayeth. And hath seen in a vision a man named Ananias, coming in, and putting *his* hand
 13 on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints (*e*)
 14 at Jerusalem: And here he hath authority from the
 15 chief priests, to bind all that call on thy name (*f*). But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the

(*b*) It is as useless for thee to oppose my religion, as for an ox to kick against the goad of his driver.

(*c*) They were terrified at the awful sound, though they saw not the speaker, nor heard any articulate words.

(*d*) His eyes, though open, were so dazzled with the brightness of the glorious sight, that he was blind three days, which he spent in repentance, prayer, and fasting.

(*e*) Saints was a common name for Christians. See *Matt.* xxvii. 52.

(*f*) To send to prison all Christians.

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 Galat. i.

Gentiles (*g*), and kings, and the children of Israel.
 16 For I will shew him how great things he must suffer
 17 for my name's sake. And Ananias went his way,
 and entered into the house: and putting his hands
 on him, said, Brother Saul (*h*), the Lord (*even* Jesus
 that appeared unto thee in the way as thou camest)
 hath sent me, that thou mightest receive thy sight,
 18 and be filled with the holy Ghost. And immediately
 there fell from his eyes as it had been scales (*i*); and
 he received sight forthwith, and arose, and was bap-
 19 tized. And when he had received meat, he was
 strengthened. Then was Saul certain days with the
 20 disciples which were at Damascus. And straightway
 he preached Christ in the synagogues, that he is the
 21 Son of God. But all that heard *him* were amazed,
 and said, Is not this he that destroyed them which
 called on this name in Jerusalem, and came hither
 for that intent, that he might bring them bound unto
 22 the chief priests? But Saul increased the more in
 strength (*k*), and confounded the Jews which dwelt
 at Damascus, proving that this is the very Christ.
 23 And after that many days were fulfilled, the Jews
 24 took counsel to kill him. But their laying await was
 known of Saul: and they watched the gates day and
 25 night to kill him. Then the disciples took him by
 night, and let *him* down by the wall in a basket.
 26 And when Saul was come to Jerusalem (*l*), he assay-
 ed to join himself to the disciples: but they were all
 afraid of him, and believed not that he was a disci-
 27 ple. But Barnabas took him, and brought *him* to

(*g*) A choice instrument to propagate my religion among the Gen-
 tiles, or heathens.

(*h*) Ananias now acknowledgeth him for a brother christian.

(*i*) Something like the scales of a fish.

(*k*) Was more confirmed in the faith and knowledge of chris-
 tianity.

(*l*) For the first time, about three years after his conversion. See
Galat. i. 18.

the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in, and going out at Jerusalem (*m*). And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians (*n*): but they went about to slay him. Which when the brethren knew, they brought him down to Cefarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

Now there was at Joppa, a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood

(*m*) Familiarly and constantly.

(*n*) The Grecians were Jews, who used a Greek translation of the scriptures of the Old Testament. Chap. vi. 1. Note.

by him weeping, and shewing the coats and garments
 40 which Dorcas made while she was with them. But
 Peter put them all forth, and kneeled down and pray-
 ed, and turning *him* to the body, said, Tabitha, a-
 rise. And she opened her eyes: and when she saw
 41 Peter, she sat up. And he gave her his hand, and
 lift her up; and when he had called the saints and
 42 widows, presented her alive. And it was known
 throughout all Joppa; and many believed in the
 43 Lord. And it came to pass, that he tarried many days
 in Joppa with one Simon a tanner.

C H A P. X.

1 **T**H E R E was a certain man in Cefarea, called Cor-
 nelius, a centurion of the band called the Italian
 2 *band*. A devout (*a*) man, and one that feared God with
 all his house, which gave much alms to the people,
 3 and prayed to God alway. He saw in a vision evi-
 dently, about the ninth hour of the day, an angel of
 God coming in to him, and saying unto him, Corne-
 4 lius. And when he looked on him, he was afraid,
 and said, What is it, Lord? And he said unto him,
 Thy prayers and thine alms are come up for a me-
 5 morial before God. And now send men to Joppa,
 6 and call for *one* Simon, whose surname is Peter: He
 lodgeth with one Simon a tanner, whose house is by
 the sea-side: he shall tell thee what thou oughtest to
 7 do. And when the angel which spake unto Corne-
 lius, was departed, he called two of his household ser-
 vants, and a devout soldier of them that waited on
 8 him continually: And when he had declared all *these*
 things unto them, he sent them to Joppa.

(*a*) *Devout* is the word which throughout this book of the Acts is
 used for all uncircumcised Gentile converts, who had renounced
 idolatry, and worshipped the true God, without submitting to the
 whole ceremonial law.

9 On the morrow, as they went on their journey,
 and drew nigh unto the city, Peter went up upon
 10 the house-top (*b*) to pray, about the sixth hour (*c*). And
 he became very hungry, and would have eaten : but
 11 while they made ready, he fell into a trance, And
 saw heaven opened, and a certain vessel descending
 unto him, as it had been a great sheet, knit at the
 12 four corners, and let down to the earth : Wherein
 were all manner of four-footed beasts of the earth,
 and wild beasts, and creeping things, and fowls of
 13 the air. And there came a voice to him, Rise, Pe-
 14 ter ; kill, and eat. But Peter said, Not so, Lord :
 for I have never eaten any thing that is common or
 15 unclean (*d*). And the voice spake unto him again the
 second time, What God hath cleansed, *that* call not
 16 thou common. This was done thrice : and the ves-
 17 sel was received up again into heaven. Now while
 Peter doubted in himself what this vision which he
 had seen, should mean ; behold, the men which were
 sent from Cornelius, had made enquiry for Simon's
 18 house, and stood before the gate, And called, and
 asked whether Simon, which was surnamed Peter,
 were lodged there.

19 While Peter thought on the vision, the Spirit said
 20 unto him, Behold, three men seek thee. Arise there-
 fore, and get thee down, and go with them, doubt-
 21 ing nothing : for I have sent them. Then Peter
 went down to the men which were sent unto him
 from Cornelius ; and said, Behold, I am he whom
 ye seek : what *is* the cause wherefore ye are come ?
 22 And they said, Cornelius the centurion, a just man,
 and one that feareth God, and of good report among
 all the nation of the Jews, was warned from God by

(*b*) See *Matt.* x. 27.

(*c*) The sixth hour was twelve o'clock at noon.

(*d*) By common food the Jews meant such as was eaten by the
 Gentiles, but forbidden by the law of Moses to the Jews, to whom
 it was therefore unclean.

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an holy angel, to send for thee into his house, and to
 23 hear words of thee. Then called he them in, and
 lodged *them*. And on the morrow Peter went away
 with them, and certain brethren (*e*) from Joppa ac-
 24 companied him. And the morrow after they entered
 into Cesarea: and Cornelius waited for them, and
 had called together his kinsmen and near friends.
 25 And as Peter was coming in, Cornelius met him,
 26 and fell down at his feet, and worshipped *him*. But
 Peter took him up, saying, Stand up (*f*); I myself
 27 also am a man. And as he talked with him, he went
 28 in, and found many that were come together. And
 he said unto them, Ye know how that it is an unlaw-
 ful thing for a man that is a Jew, to keep company,
 or come unto one of another nation: but God hath
 shewed me, that I should not call any man common
 29 or unclean (*g*). Therefore came I *unto you* without
 gain saying, as soon as I was sent for: I ask therefore
 30 for what intent ye have sent for me? And Cornelius
 said, Four days ago I was fasting until this hour (*h*),
 and at the ninth hour I prayed in my house, and be-
 hold, a man stood before me in bright cloathing,
 31 And said, Cornelius, thy prayer is heard, and thine
 alms are had in remembrance in the sight of God.
 32 Send therefore to Joppa, and call hither Simon whose
 surname is Peter; he is lodged in the house of *one*
 Simon a tanner, by the sea-side; who when he com-
 33 eth, shall speak unto thee. Immediately therefore I
 sent to thee; and thou hast well done that thou art

(*e*) Certain brethren; that is, certain fellow-christians.

(*f*) Observe here that St. Peter refused to be worshipped; nor
 can he be supposed in his glorified state to desire, or accept, that
 worship which he intimates in this passage ought to be paid to God
 alone, and not to man or any creature.

(*g*) See *John* iv. 9. xviii. 28.

(*h*) That hour being the sixth or noon, the ninth was three
 o'clock after noon.

come.

come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

- 34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:
 35 But in every nation, he that feareth him, and work-
 36 eth righteousness, is accepted with him. The word which God sent unto the children of Israel, preach-
 ing peace (*i*) by Jesus Christ, (he is Lord of all)
 37 That word (*I say*), you know (*k*), which was published throughout all Judea, and began from Galilee after
 38 the baptism which John preached: How God a-
 nointed Jesus of Nazareth with the holy Ghost, and
 with power; who went about doing good, and heal-
 ing all that were oppressed of the devil: for God was
 39 with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusa-
 40 lem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly,
 41 Not to all the people, but unto witnesses, chosen be-
 fore of God, *even* to us, who did eat and drink with
 42 him after he rose from the dead. And he command-
 ed us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of
 43 quick and dead. To him give all the prophets wit-
 ness, that through his name whosoever believeth in him shall receive remission of sins.

- 44 While Peter yet spake these words, the holy Ghost
 45 fell on all them which heard the word. And they of the circumcision which believed, were astonished,
 as many as came with Peter, because that on the
 Gentiles also was poured out the gift of the holy
 46 Ghost. For they heard them speak with tongues,
 47 and magnify God. Then answered Peter, Can any

(*i*) Peace signifies forgiveness, and reconciliation with God.

(*k*) They had at least heard of it, it being every where preached.

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man forbid water (*l*), that these should not be baptized, which have received the holy Ghost, as well as
 48 we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

C H A P. XI.

1 **A**ND the apostles and brethren that were in Judea,
 2 heard that the Gentiles had also received the
 3 word of God. And when Peter was come up to
 4 Jerusalem, they that were of the circumcision con-
 5 tended with him, Saying, Thou wentest in to men
 6 uncircumcised (*a*), and didst eat with them. But
 7 Peter rehearsed *the matter* from the beginning, and
 8 expounded (*b*) *it* by order unto them, saying, I was
 in the city of Joppa praying; and in a trance I saw
 a vision, A certain vessel descend, as it had been a
 great sheet, let down from heaven by four corners;
 6 and it came even to me. Upon the which when I
 had fastened mine eyes, I considered, and saw four-
 footed beasts of the earth, and wild beasts, and creep-
 7 ing things, and fowls of the air. And I heard a voice
 8 saying unto me, Arise, Peter; slay, and eat. But I
 said, Not so, Lord: for nothing common or unclean

(*l*) Water baptism, you see, is necessary, even after receiving the holy Ghost.

(*a*) The Christians who had been converted from Judaism, took upon them to call St. Peter to account.

But would they have dared to do this, and to contend with him, had he then been acknowledged for supreme head of the church, and infallible judge of controversies? That doctrine was certainly unknown in those days. Nor doth St. Peter's conduct countenance such an opinion; for instead of silencing them by his authority, he patiently pleads his cause before them, and convinceth their understanding by his reasoning.

Observe the mischief of narrow prejudices in matters of religion. Men who are blinded with partiality to their own sect, are apt to condemn others for the most innocent and laudable actions.

(*b*) Regularly expounded the several particulars.

9 hath at any time entered into my mouth. But the voice answered me again from heaven, What God
 10 hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again
 11 into heaven. And behold, immediately there were three men already come unto the house where I was,
 12 sent from Cesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the
 13 man's house (*c*); And he shewed us how he had seen an angel in his house, which stood and said unto him, send men to Joppa, and call for Simon, whose
 14 surname is Peter: Who shall tell thee words, where-
 15 by thou and all thy house shall be saved. And as I began to speak, the holy Ghost fell on them, as on
 16 us at the beginning. Then remembered I the words of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the holy
 17 Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?
 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life (*d*).
 19 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the
 20 word to none but unto the Jews only (*e*). And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto
 21 the Grecians, preaching the Lord Jesus. And the hand of the Lord (*f*) was with them: and a great number believed, and turned unto the Lord.

(*c*) See Chap. x. 23.

(*d*) Without requiring them to keep the law of Moses.

(*e*) See Chap. viii. 4.

(*f*) The hand of the Lord is the power of working miracles.

- 22 Then tidings of these things came unto the ears of
the church which was in Jerusalem: and they sent
forth Barnabas, that he should go as far as Antioch:
- 23 Who when he came, and had seen the grace of
God (*g*), was glad, and exhorted them all, that with
purpose of heart they would cleave unto the Lord.
- 24 For he was a good man, and full of the holy Ghost,
and of faith: and much people was added unto the
Lord. Then departed Barnabas to Tarsus, for to
- 25 seek Saul. And when he had found him, he brought
him unto Antioch (*h*). And it came to pass, that a
whole year they assembled themselves with the church,
and taught much people; and the disciples were
called Christians first in Antioch.
- 27 And in these days came prophets from Jerusalem
unto Antioch. And there stood up one of them nam-
ed Agabus, and signified by the Spirit, that there
should be great dearth throughout all the world (*i*):
which came to pass in the days of Claudius Cesar.
- 29 Then the disciples, every man according to his abi-
lity, determined to send relief unto the brethren which
dwelt in Judea. Which also they did, and sent it
the elders by the hands of Barnabas and Saul (*k*).

(*g*) How gracious God had been to them.

(*h*) Hence it appears that the church of Antioch was not founded
by St. Peter, for he remained at Jerusalem, but by Paul and Bar-
nabas.

(*i*) See *Luke* ii. 1.

(*k*) This was St. Paul's second journey to Jerusalem, about eight
years after his conversion.

C H A P. XII.

- 1 **N**OW about that time, Herod (*a*) the king stretch-
 ed forth *his* hands to vex certain of the church.
 2 And he killed James the brother of John (*b*) with the
 3 sword. And because he saw it pleased the Jews, he
 proceeded further, to take Peter also. (Then were
 4 the days of unleavened bread) (*c*). And when he
 had apprehended him, he put him in prison, and de-
 livered him to four quaternions (*d*) of soldiers to keep
 him, intending after Easter to bring him forth to the
 5 people. Peter therefore was kept in prison (*e*), but
 prayer was made without ceasing of the church un-
 6 to God for him. And when Herod would have
 brought him forth, the same night Peter was sleep-
 ing between two soldiers, bound with two chains (*f*),
 7 and the keepers before the door kept the prison. And
 behold, the angel of the Lord came upon him, and
 a light shined in the prison: and he smote Peter on
 the side, and raised him up, saying, Arise up quickly.
 8 And his chains fell from *his* hands. And the angel
 said unto him, Gird thyself, and bind on thy san-
 dals: And so he did. And he saith unto him, Cast
 9 thy garment about thee (*g*), and follow me. And he

(*a*) Herod Agrippa, grandson of Herod the Great.

(*b*) He was one of the sons of Zebedee, and thus did he drink of the bitter cup of martyrdom, as our blessed Lord foretold. *Matt.* xx. 22. *Mark* x. 38.

(*c*) The days of unleavened bread were the Passover. *Luke* xxii.

1. The season which we now call Easter.

(*d*) A quaternion is a band of four; so that the prison guard consisted of sixteen soldiers.

(*e*) Peter was kept in prison till after the Passover, lest the people might have then begged for his release, according to their usual privilege. *Matt.* xxvii. 15.

(*f*) Fastened by a chain to a soldier on each side.

(*g*) The loose upper garment, or cloak, which they wore when they went out, but not within doors.

went

went out and followed him, and wist not that it was true which was done by the angel: but thought he
 10 saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from
 11 him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the
 12 Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying. And as Peter knocked at the
 13 door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she
 14 opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel (*b*).
 15 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.
 16 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James (*i*), and to the brethren. And
 17 he departed, and went into another place. Now as soon as it was day, there was no small stir among
 18 the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

(*b*) His apparition; concluding Peter to have been put to death in the prison.

(*i*) This James was the son of Alphaeus, and bishop of Jerusalem.

- 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country
- 21 was nourished by the king's *country*. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *saying*, *It is the voice of a god,*
- 22 and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- 24 But the word of God grew and multiplied. And
- 25 Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

C H A P. XIII.

- 1 **N**OW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up
- 2 with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted (*a*), the holy Ghost said, Separate me Barnabas and Saul, for the work where-
- 3 unto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent *them* away.
- 4 So they being sent forth by the holy Ghost, departed unto Seleucia; and from thence they sailed
- 5 to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the

(*a*) Whilst they were engaged in a course of devotion and fasting.

Jews:

Jews : and they had also John (*b*) to *their* minister.
 6 And when they had gone through the isle unto Paphos, they found a certain forcerer, a false prophet, a
 7 Jew, whose name *was* Barjesus : Which was with the deputy of the country, Sergius Paulus, a prudent man ; who called for Barnabas and Saul, and desired
 8 to hear the word of God. But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
 9 Then Saul (*c*) (who also *is called* Paul) filled with the holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not
 10 cease to pervert the right ways of the Lord ? And now behold the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness ; and he went about seeking some to lead him
 12 by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine
 13 of the Lord. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia : and John departing from them, returned to Jerusalem (*d*).
 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue
 15 on the sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of

(*b*) That John, whose surname was Mark (*Chap.* xii. 12, 25.) viz. the Evangelist, was chosen by St. Paul and Barnabas, to assist them in their ministry.

(*c*) Saul was from this time called Paul, having taken that name either at his baptism, according to a custom which then prevailed, or in honour of the governor of Cyprus, who was his first considerable convert.

(*d*) Mark chose rather to be with St. Peter at Jerusalem ; and the affection between them was reciprocal ; for St. Peter calls him in the conclusion of his first epistle his son, which means his faithful and beloved disciple.

the

the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the
 16 people, say on (*e*). Then Paul stood up, and beck-
 oning with *his* hand, said, Men of Israel, and ye that
 17 fear God (*f*), give audience. The God of this peo-
 ple of Israel chose our fathers, and exalted the peo-
 ple when they dwelt as strangers in the land of Egypt,
 and with an high arm brought he them out of it.
 18 And about the time of forty years suffered he (*g*)
 19 their manners in the wilderness. And when he had
 destroyed seven nations in the land of Canaan, he di-
 20 vided their land to them by lot. And after that, he
 gave *unto them* judges, about the space of four hun-
 21 dred and fifty years, until Samuel the prophet. And
 afterward they desired a king: and God gave unto
 them Saul the son of Cis, a man of the tribe of Ben-
 22 jamin, by the space of forty years. And when he had
 removed him, he raised up unto them David to be
 their king; to whom also he gave testimony, and
 said, I have found David the *son* of Jesse, a man after
 23 mine own heart, which shall fulfil all my will. Of
 this man's seed hath God according to *his* promise,
 24 raised unto Israel a Saviour Jesus: When John had
 first preached, before his coming, the baptism of re-
 25 pentance to all the people of Israel. And as John (*h*)
 fulfilled his course, he said, Whom think ye that I
 am? I am not *he*. But behold, there cometh one
 after me, whose shoes of *his* feet I am not worthy to
 26 loose. Men *and* brethren, children of the stock of
 Abraham, and whosoever among you feareth God,

(*e*) See *Luke* iv. 17. Note.

(*f*) Ye that believe in and worship the one true God, though ye do not keep the whole ceremonial law of the Jews. These are called religious proselytes. *Verse* 43. *Chap.* ii. 10.

(*g*) Patiently bore with their behaviour, as a nurse bears with the frowardness of an infant.

(*h*) As St. John Baptist was near the end of his ministry. See *Luke* iii. 16.

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- 27 to you is the word of this salvation sent (i). For
 they that dwell at Jerusalem, and their rulers, be-
 cause they knew him not, nor yet the voices of the
 prophets which are read every sabbath-day (k), they
 21 have fulfilled *them* in condemning *him*. And though
 they found no cause of death *in him* (l), yet desired
 29 they Pilate that he should be slain. And when they
 had fulfilled all that was written of him, they took
him down from the tree, and laid *him* in a sepulchre.
 30 But God raised him from the dead: And he was
 31 seen many days of them which came up with him
 from Galilee to Jerusalem, who are his witnesses un-
 32 to the people. And we declare unto you glad tidings,
 how that the promise which was made unto the fa-
 33 thers, God hath fulfilled the same unto us their
 children, in that he hath raised up Jesus again; as it
 is also written in the second psalm, Thou art my Son,
 34 this day have I begotten thee. And as concerning
 that he raised him up from the dead, *now* no more
 to return to corruption, he said on this wise, I will
 35 give you the sure mercies of David. Wherefore he
 saith also in another *psalm*, Thou shalt not suffer
 36 thine holy One to see corruption. For David, after
 he had served his own generation by the will of God,
 fell on sleep, and was laid unto his fathers, and saw
 37 corruption: But he whom God raised again, saw
 no corruption.
- 38 Be it known unto you therefore, men *and* brethren,
 that through this man is preached unto you the for-
 39 giveness of sins: And by him all that believe are jus-
 tified from all things, from which ye could not be
 40 justified by the law of Moses. Beware therefore,

(i) As in *verse* 16.

(k) Lessons as well out of the prophets as the law were read on the sabbath-days (*verse* 15), whereas on other days out of the law only.

(l) They could not prove what they accused him of.

lest that come upon you which is spoken of in the
 41 prophets, Behold, ye despisers, and wonder, and
 perish: for I work a work in your days, a work
 42 which you shall in no wise believe, though a man
 declare it unto you. And when the Jews were gone
 out of the synagogue, the Gentiles besought that
 these words might be preached to them the next
 43 sabbath. Now when the congregation was broken
 up, many of the Jews and religious profelytes fol-
 lowed Paul and Barnabas; who speaking to them,
 persuaded them to continue in the grace of God (m).
 44 And the next sabbath-day came almost the whole
 45 city together to hear the word of God. But when
 the Jews saw the multitudes, they were filled with
 envy, and spake against those things which were
 spoken by Paul, contradicting and blaspheming.
 46 Then Paul and Barnabas waxed bold, and said, It
 was necessary that the word of God should first have
 been spoken to you: but seeing ye put it from you,
 and judge yourselves unworthy of everlasting life, lo,
 47 we turn to the Gentiles. For so hath the Lord
 commanded us, *saying*, I have set thee to be a light
 of the Gentiles, that thou shouldest be for salvation
 48 unto the ends of the earth. And when the Gentiles
 heard this they were glad, and glorified the word
 of the Lord: and as many as were ordained to eter-
 49 nal life (n), believed. And the word of the Lord
 50 was published throughout all the region. But the
 Jews stirred up the devout and honourable women,
 and the chief men of the city, and raised persecution
 against Paul and Barnabas, and expelled them out
 51 of their coasts. But they shook off the dust of their

(m) To continue stedfast in the profession which God had given them grace to embrace. *Chap. xiv. 22.*

(n) As many as were duly prepared and disposed in their hearts for the doctrine of eternal life, they with readiness received the word (as in *Chap. xvii. 11.*) and became christians.

52 feet against them (*o*), and came unto Iconium. And the disciples were filled with joy, and with the holy Ghost.

C H A P. XIV.

1 **A**ND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and
2 also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds
3 evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted
4 signs and wonders to be done by their hands. But the multitude of the city was divided: and part held
5 with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them*
6 despitefully, and to stone them, They were aware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb,
9 who never had walked. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed (*a*), Said with a loud voice, Stand upright on thy feet. And he leaped
10 and walked. And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us
11 in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the
12 chief speaker. Then the priest of Jupiter which
13

(*o*) According to Christ's command. *Matt. x. 14. Luke ix. 5.*

(*a*) By the power of discerning spirits, St. Paul knew him to be of an honest and religious disposition, and to have a sincere faith in Christ.

- was before their city (*b*), brought oxen and garlands unto the gates, and would have done sacrifice with
- 14 the people. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs,
- 15 why do ye these things? we also are men of like passions with you (*c*), and preach unto you, that ye should turn from these vanities unto the living God,
- 16 which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered
- 17 all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons (*d*), filling our hearts with food and gladness.
- 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.
- 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, sup-
- 20 posing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barna-
- 21 bas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Anti-
- 22 och, Confirming the souls of the disciples, and exhorting them to continue in the faith (*e*), and that we must through much tribulation enter into the
- 23 kingdom of God (*f*). And when they had ordained them elders in every church, and had prayed with

(*b*) Whose temple was at the entrance into their town.

(*c*) We are not gods, but mortal men like yourselves.

(*d*) These being proofs of the power and goodness of his providence.

(*e*) See *Chap.* xiii. 43.

(*f*) Teaching and forewarning, that in these times they who would become christians (*Mark* xii. 34.) must expect trouble and persecution.

fasting,

fasting, they commended them to the Lord (*g*), on whom
 24 they believed. And after they had passed through-
 25 out Pisidia, they came to Pamphylia. And when
 they had preached the word in Perga, they went
 26 down into Attalia: And thence sailed to Antioch (*h*)
 from whence they had been recommended to the
 grace of God, for the work which they fulfilled (*i*).
 27 And when they were come and had gathered the
 church together, they rehearsed all that God had done
 with them, and how he had opened the door of faith
 28 unto the Gentiles (*k*). And there they abode long
 time with the disciples.

C H A P. XV.

- 1 **A**ND certain men which came down from Judea
 taught the brethren, *and said*, Except ye be cir-
 cumcised after the manner of Moses, ye cannot be saved.
 2 When therefore Paul and Barnabas had no small
 dissension and disputation with them, they determined
 that Paul and Barnabas, and certain other of them,
 should go up to Jerusalem unto the apostles and el-
 3 ders about this question. And being brought on their
 way by the church (*a*), they passed through Phe-
 nix, and Samaria, declaring the conversion of the
 Gentiles: and they caused great joy unto all the
 4 brethren. And when they were come to Jerusa-

(*g*) This is an instance of prayer solemnly offered up to Christ by the apostles.

(*h*) Not the city of that name mentioned *verse* 21, but another, and much more considerable, in Syria, called great Antioch.

(*i*) They were there appointed in a solemn manner for the ministry (See *Chap.* xiii. 2.) which they were then fulfilling accordingly.

(*k*) Had given the Gentiles an opportunity of believing in him, and entering into his church.

(*a*) By the church, that is, by the whole body of Christians in that place. *Matt.* xviii. 17. *Chap.* viii. 3.

- lem (*b*), they were received of the church, and of the apostles and elders, and they declared all things
 5 that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.
 6 And the apostles and elders came together for to
 7 consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth (*c*) should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the holy Ghost, even as *he did* unto us: And put no difference between us and them (*d*), purifying their hearts by
 10 faith. Now therefore why tempt ye God (*e*), to put a yoke upon the neck of the disciples, which
 11 neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.
 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
 13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me.

(*b*) This was St. Paul's third journey to Jerusalem, about seven-teen years after his conversion.

(*c*) Cornelius the centurion was the first Heathen convert (*Chap. x.*) about eight years before this time.

(*d*) The gift of the holy Ghost was a proof that they were effectually purified in the sight of God by faith, and needed not circumcision to secure his favour.

(*e*) Why then will you not acquiesce in the good pleasure of God, but compel them to submit to greater burdens than he requires, as if you distrusted the wisdom, or resolved to oppose the course, of his providence.

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- 14 Simeon (*f*) hath declared how God at the first did
 15 visit the Gentiles, to take out of them a people for
 16 his name. And to this agree the words of the pro-
 phets; as it is written, After this I will return, and
 will build again the tabernacle of David, which is
 fallen down: and I will build again the ruins there-
 17 of, and I will set it up: That the residue of men
 might seek after the Lord, and all the Gentiles, up-
 on whom my name is called, saith the Lord, who
 18 doeth all these things. Known unto God are all
 19 his works from the beginning of the world. Where-
 fore my sentence is (*g*), that we trouble not them,
 which from among the Gentiles are turned to God:
 20 But that we write unto them that they abstain from
 pollutions of idols, and *from* fornication (*h*), and *from*
 21 things strangled, and *from* blood. For Moses of old
 time hath in every city them that preach him (*i*),
 being read in the synagogues every sabbath-day.
 22 Then pleased it the apostles and elders, with the
 whole church, to send chosen men of their own
 company to Antioch, with Paul and Barnabas;

(*f*) Simeon is the same as Simon, that is St. Peter. God is said to visit, when he blesteth, as well as when he punisheth. *Gen.* xxi. 1. *Luke* i. 68. xix. 44.

(*g*) I declare my opinion, I give my vote. Observe here, that this important question was determined according to St. James's opinion, who seems to have presided in this meeting, as bishop of Jerusalem, even in the presence of St. Peter, who you see claimed no authority or preheminance over his brethren. Much less can the bishop of Rome claim any, although he could make out his succession to St. Peter ever so plainly.

(*h*) From such kind of marriages, as being forbidden by the law of Moses, were reckoned pollutions in the opinion of the Jews.

(*i*) Our blessed Saviour hath expressly and fully declared the lawfulness of eating any kind of meat without exception (*Matt.* xv. 17.) which ought to remove from our minds all scruples about eating any manner of wholesome food: and St. James plainly meant his restriction for those times, whilst Jewish prejudices remained in their full strength; as the Jews might have been apt to take offence, had they seen Christians indulge themselves in meat forbidden by Moses.

namely, Judas, surnamed Barsabas, and Silas, chief
 23 men among the brethren. And wrote letters by them
 after this manner; The apostles, and elders, and
 brethren send greeting unto the brethren which are
 of the Gentiles in Antioch, and Syria, and Cilicia.
 24 Forasmuch as we have heard, that certain which
 went out from us have troubled you with words,
 subverting your souls (*k*), saying, *Ye must* be circum-
 cised, and keep the law; to whom we gave no *such*
 25 commandment: It seemed good unto us, being as-
 sembled with one accord, to send chosen men unto
 26 you, with our beloved Barnabas and Paul, Men
 that have hazarded their lives, for the name of our
 27 Lord Jesus Christ. We have sent therefore Judas
 and Silas, who shall also tell *you* the same things by
 28 mouth. For it seemed good to the holy Ghost (*l*),
 and to us, to lay upon you no greater burthen than
 29 these necessary things; That ye abstain from meats
 offered to idols, and from blood, and from things
 strangled, and from fornication: from which if ye
 30 keep yourselves ye shall do well. Fare ye well. So
 when they were dismissed, they came to Antioch:
 and when they had gathered the multitude together,
 31 they delivered the epistle. *Which* when they had
 32 read, they rejoiced for the consolation (*m*). And Ju-
 das and Silas being prophets (*n*) also themselves, ex-
 hortated the brethren with many words, and confirmed

(*k*) Disturbing and unsettling your minds.

(*l*) It seemed good to the holy Ghost, to exempt them from the yoke of the ceremonial law, by descending on them equally as on circumcised Jews, *Verse* 8. And therefore it seemed good to us also, who are bound to govern ourselves in all things by the directions of the blessed Spirit.

(*m*) For the comfort they had in knowing that they were delivered from the necessity of circumcision, and the other ceremonies of the law.

(*n*) The word *Prophet* is not only used for one who foretold things to come, but for a teacher, who by the immediate assistance of the holy Ghost, instructed men in the way of salvation.

33 *them.*

33 *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the
 34 apostles. Notwithstanding it pleased Silas to abide
 35 there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and*
 37 *see* how they do. And Barnabas determined to take
 38 with them John, whose surname was Mark (*o*). But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not
 39 with them to the work. And the contention was so sharp between them (*p*), that they departed asunder one from the other: and so Barnabas took Mark, and
 40 sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the
 41 grace of God. And he went through Syria and Cilicia, confirming the churches.

C H A P. XVI.

1 **T**HEN came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess,
 2 and believed (*a*); but his father *was* a Greek: Which was well reported of by the brethren that were at
 3 Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, be-

(*o*) St. Mark the Evangelist. See *Chap.* xiii. 5.

(*p*) The difference between them on this point was carried so far, that they separated from each other. This passage shews us, that the best of men are not free from the warmth of sudden passion and resentment, though it is the duty of all to strive against it.

(*a*) His mother was a convert from Judaism; but his father was a Gentile.

cause of the Jews which were in those quarters : for
 4 they knew all that his father was a Greek. And as
 they went through the cities, they delivered them
 the decrees for to keep, that were ordained of the
 5 apostles and elders which were at Jerusalem. And so
 were the churches established in the faith, and in-
 6 creased in number daily. Now when they had gone
 throughout Phrygia, and the region of Galatia, and
 were forbidden of the holy Ghost to preach the word
 7 in Asia, After they were come to Mysia, they as-
 sayed to go into Bithynia : but the Spirit suffered
 8 them not. And they passing by Mysia, came down
 9 to Troas. And a vision appeared to Paul in the
 night : There stood a man of Macedonia, and pray-
 ed him, saying, Come over into Macedonia, and
 10 help us. And after he had seen the vision, immedi-
 ately we (b) endeavoured to go into Macedonia, assu-
 redly gathering, that the Lord had called us for to preach
 11 the gospel unto them. Therefore loosing from Troas,
 we came with a straight course to Samothracia, and
 12 the next day to Neapolis ; And from thence to Phi-
 lippi, which is the chief city of that part of Mace-
 donia, and a colony (c) : and we were in that city
 13 abiding certain days. And on the sabbath we went
 out of the city by a river-side, where prayer was
 wont to be made ; and we sat down, and spake unto
 the women which resorted *thither*.
 14 And a certain woman named Lydia, a feller of
 purple, of the city of Thyatira, which worshipped
 God (d), heard us : whose heart the Lord opened,

(b) From the change of person in the narrative it may be col-
 lected, that the writer St. Luke had joined company with St. Paul
 and Silas.

(c) A colony was a number of Romans settled in any distant town,
 and all who were born in that town were called Romans, and were
 under the laws, and enjoyed the privileges, of Roman citizens. This
 was St. Paul's case; Tarsus, where he was born, being a colony.

(d) Who had renounced idolatry, and worshipped only the one
 true God. See Chap. ii. 10.

that

that she attended unto the things which were spoken
 15 of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us *(e)*.

16 And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by sooth-
 17 saying. The same followed Paul and us, and cried, saying, These men are the servants of the most high
 18 God, which shew unto us the way of salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour *(f)*.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,
 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
 21 And teach customs which are not lawful for us to
 22 receive, neither to observe, being Romans *(g)*: And the multitude rose up together against them: and the magistrates rent off their clothes *(h)*, and commanded
 23 to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the
 24 jailor to keep them safely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

(e) She prevailed by kind entreaty. See *Luke* xiv. 23.

(f) Thus was the authority of Jesus Christ manifested over evil spirits; and we should always remember, that they can have power that is not subject to the divine command.

(g) Being a colony from Rome, and as such, subject to the laws of the Romans, *verse* 12.

(h) Tore off the clothes from the backs of St. Paul and Silas, thus stripping them with violence, in order to their being scourged.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's
 27 bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
 28 But Paul cried with a loud voice, saying, Do thyself
 29 no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell
 30 down before Paul and Silas; And brought them out, and said, Sirs, what must I do to be saved?
 31 And they said, Believe on the Lord Jesus Christ, and
 32 thou shalt be saved, and thy house (*i*). And they spake unto him the word of the Lord, and to all that were
 33 in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized-
 34 ed, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his
 35 house. And when it was day, the magistrates sent
 36 the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore
 37 depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans (*k*), and have cast us into prison; and now do they thrust us out privily? nay verily; but let them
 38 come themselves, and fetch us out. And the serjeants told these words unto the magistrates: and they
 39 feared when they heard that they were Romans. And they came and besought them, and brought *them*

(*i*) It is necessary to observe, that belief, as a condition of salvation, must always be understood to include practice as well as profession. See *Matt.* vii 21. xix. 17.

(*k*) It was not lawful to scourge a Roman citizen. See *Chap.* xxii. 25.

40 out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house* of Lydia: and when they had seen the brethren, they comforted them, and departed.

C H A P. XVII.

1 **N**OW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where
 2 was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath-
 3 days reasoned with them out of the scriptures, Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this
 4 Jesus whom I preach unto you, is Christ. And some of them believed, and comforted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.
 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and
 6 sought to bring them out to the people. And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside-down, are come
 7 hither also; Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That
 8 there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they
 9 heard these things. And when they had taken security of Jason, and of the other, they let them go.
 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*,
 11 went into the synagogue of the Jews. These were
 more

more noble (a) than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things
 12 were so. Therefore (b) many of them believed: also of honourable women which were Greeks, and of men
 13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up
 14 the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas
 15 and Timotheus abode there still. And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.
 16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly
 17 given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met
 18 with them. Then certain philosophers of the Epicureans, and of the Stoicks (c) encountered him: and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection (d). And they took him, and brought him
 19 unto Areopagus (e) saying, May we know what this

(a) More liberal and ingenuous in their disposition, more desirous of instruction, and more willing and ready to inquire into the truth with due patience and candour.

(b) To these qualities it was owing that they embraced Christianity.

(c) The Epicureans denied the divine Providence, and a future state. The Stoicks held virtue to be, in all possible cases, its own reward, and vice its own punishment, and so looked no further than this world.

(d) They seem to have taken the Resurrection for the name of some Deity they had not heard of before.

(e) An hill in Athens, upon which the supreme court of justice was held. It is called Mars-hill. Verse 22.

20 new doctrine, whereof thou speakest, is? For thou
 bringest certain strange things to our ears: we would
 21 know therefore what these things mean. (For all
 the Athenians and strangers which were there, spent
 their time in nothing else, but either to tell or to hear
 some new thing.)

22 Then Paul stood in the midst of Mars-hill, and
 said, Ye men of Athens, I perceive that in all things
 23 ye are too superstitious. For as I passed by, and be-
 held your devotions, I found an altar with this in-
 scription, **TO THE UNKNOWN GOD.**

Whom therefore ye ignorantly worship, him declare

24 I unto you. God that made the world, and all
 things therein, seeing that he is Lord of heaven and
 earth, dwelleth not in temples made with hands:

25 Neither is worshipped with men's hands, as though
 he needed any thing, seeing he giveth to all life, and

26 breath, and all things; And hath made of one blood
 all nations of men, for to dwell on all the face of the
 earth, and hath determined the times before appoint-

27 ed, and the bounds of their habitation (*f*): That they
 should seek the Lord, if haply they might feel after
 him, and find him, though he be not far from every

28 one of us: For in him we live, and move, and have
 our being; as certain also of your own poets have

29 said, For we are also his off-spring. Forasmuch
 then as we are the off-spring of God, we ought not
 to think that the Godhead is like unto gold, or sil-

30 ver, or stone, graven by art and man's device. And the
 times of this ignorance God winked at (*g*); but now

31 com-

(*f*) All the nations of the world were made by the one, true Almighty God; and, however separated and distinguished from each other, they are all descended from one common parent, by whose off-spring the whole earth was overspread (*Gen. ix. 19.*) according to the times and limits before determined by divine Providence.

(*g*) God was pleased mercifully to overlook; that is, he did not call them to account for their ignorance, sinful as it was; but hav-

ing

- 31 commandeth all men every where to repent; Because he hath appointed a day in the which he will judge the world in righteousness, by *that* man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
- 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

C H A P. XVIII.

- 1 **A**FTER these things, Paul departed from Athens,
2 and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and
3 came unto them. And because he was of the same craft (*a*), he abode with them, and wrought (for by
4 their occupation they were tent-makers). And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks. And when Silas
5 and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that
6 Jesus was Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment (*b*), and

ing now thought fit to make a full declaration of himself and his will, he justly expects men to repent and reform their lives accordingly.

(*a*) It was usual for persons of the best education to learn some handicraft trade.

(*b*) In case of great emotion and anxiety of mind, the Jews used to throw open the upper garment, and shake it at any person they were displeased with. *Chap. xxii. 23.*

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said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

- 7 And he departed thence, and entered into a certain man's house named Justus, one that worshipped God (c), whose house joined hard to the synagogue.
 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized.
 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in
 10 this city. And he continued *there* a year and six months, teaching the word of God among them.

- 12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against
 13 Paul, and brought him to the judgment-seat, Saying, This fellow persuadeth men to worship God
 14 contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:
 15 But if it be a question of words and names, and of your law, look ye *to it*; for I will be no judge of
 16 such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the
 17 chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.

- 18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in Cenchrea (d): for he had a
 19 vow.

(c) See Chap. ii. 10.

(d) It was customary among the Jews, in case of certain vows, to shave the head, and not to appear in public until the hair was grown again.

19 vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not: But bade them farewell, saying, I must by all means keep this feast that cometh (e), in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cefarea, and gone up (f) and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John (g). And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come,

again. We may therefore suppose, that St. Paul remained in private with Christian friends until his arrival at Jerusalem. Cenchrea was the sea-port belonging to Corinth.

(e) The feast that was then approaching was the passover, which St. Paul resolved to keep at Jerusalem, not for the sake of observing the ceremonies appointed by Moses, which were no longer in force, but most probably in order to visit the Christian brethren, and further to propagate the gospel among the great numbers who would at that time be assembled there.

(f) Gone up to Jerusalem. This was his fourth journey thither, and about twenty-one years after his conversion.

(g) The doctrine into which St. John baptized his disciples; viz. the necessity of repentance, and faith in the Messiah then about to appear. Chap. xix. 4.

helped

helped them much which had believed (*b*) through
 28 grace. For he mightily convinced the Jews, *and*
that publicly, shewing by the scriptures, that Jesus
 was Christ (*i*).

C H A P. XIX.

1 **A**ND it came to pass, that while Apollos was at
 Corinth, Paul having passed through the upper
 coasts, came to Ephesus (*a*): and finding certain dis-
 2 ciples, He said unto them, Have ye received the holy
 Ghost since ye believed? And they said unto him,
 We have not so much as heard whether there be any
 3 holy Ghost (*b*). And he said unto them, Unto what
 then were ye baptized? And they said, Unto John's
 4 baptism. Then said Paul, John verily baptized with
 the baptism of repentance, saying unto the people,
 That they should believe on him which should come
 5 after him, that is, on Christ Jesus. When they
 heard *this*, they were baptized in the name of the
 6 Lord Jesus (*c*). And when Paul had laid *his* hands
 upon them, the holy Ghost came on them; and they
 7 spake with tongues, and prophesied (*d*). And all the
 8 men were about twelve. And he went into the sy-
 nagogue, and spake boldly for the space of three
 months, disputing and persuading the things concern-

(*h*) By means of the gifts of eloquence and knowledge, which
 God had graciously bestowed on him, he greatly assisted the new
 converts in their religion.

(*i*) That Jesus was the Christ or Messiah. Jesus is the name,
 and Christ the title.

(*a*) St. Paul having been at Jerusalem, came back to Ephesus.

(*b*) The question being whether they had received the gifts of the
 holy Ghost; their answer must be concerning those gifts, and not
 the person of the holy Ghost.

(*c*) Into the faith and obedience of the Christian religion, and
 in the form appointed by the Lord Jesus.

(*d*) Instructed others. See *Chap.* xv. 32.

9 ing the kingdom of God (*e*). But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the
 10 school of one Tyrannus (*f*). And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus,
 11 both Jews and Greeks. And God wrought special
 12 miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there
 14 were seven sons of *one* Sceva a Jew, *and* chief of the
 15 priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who
 16 are ye? And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the
 17 Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was
 18 magnified. And many that believed came, and confessed, and shewed their deeds. Many also of them
 19 which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand
 20 *pieces* of silver (*g*). So mightily grew the word of God, and prevailed.

(*e*) See Chap. i. 3.

(*f*) Using the school-room for a church, where he discoursed to the converts, and likewise satisfied the doubts, and answered the objections, of others.

(*g*) Computed to amount in English money, to one thousand six hundred and fourteen pounds and upwards.

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21 After these things were ended, Paul purposed in
 the spirit, when he had passed through Macedonia,
 and Achaia, to go to Jerusalem, saying, After I have
 22 been there, I must also see Rome. So he sent into
 Macedonia two of them (*b*) that ministered unto him,
 Timotheus and Erastus; *but* he himself stayed in Asia
 23 for a season. And the same time there arose no small
 24 stir about that way (*i*). For a certain man named
 Demetrius, a silver-smith, which made (*k*) silver shrines
 for Diana, brought no small gain unto the craftf-
 25 men. Whom he called together with the workmen
 of like occupation, and said, Sirs, ye know that by
 26 this craft we have our wealth: Moreover, ye see
 and hear, that not alone at Ephesus, but almost
 throughout all Asia, this Paul hath persuaded and
 turned away much people, saying, that they be no
 27 gods which are made with hands: So that not only
 this our craft is in danger to be set at nought; but
 also that the temple of the great goddess Diana should
 be despised, and her magnificence should be destroy-
 28 ed, whom all Asia, and the world, worshippeth. And
 when they heard *these sayings*, they were full of
 wrath, and cried out, saying, Great is Diana of the
 29 Ephesians. And the whole city was filled with con-
 fusion: and having caught Gaius, and Aristarchus,
 men of Macedonia, Paul's companions in travel, they
 30 rushed with one accord into the theatre. And when
 Paul would have entered in (*l*) unto the people, the
 31 disciples suffered him not. And certain of the chief of
 Asia, which were his friends, sent unto him, desi-
 ring *him* that he would not adventure himself into

(*b*) Two of his constant attendants.

(*i*) *That way* is the doctrine of Christianity. See Chap. ix. 2.

(*k*) Silver models of the temple of Diana, with her image;
 such as are made and sold at this day, of the famous image of the
 virgin Mary at Loretto in Italy.

(*l*) To have made a public defence for himself, and his two
 friends, whom they had dragged into the theatre.

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 friends, whom they had dragged into the theatre.

32 the theatre. Some therefore cried one thing, and
 some another, for the assembly was confused, and the
 most part knew not wherefore they were come to-
 33 gether. And they drew Alexander out of the mul-
 titude (*m*), the Jews putting him forward. And Alex-
 ander beckoned with the hand, and would have
 34 made his defence unto the people. But when they
 knew that he was a Jew, all with one voice about
 the space of two hours cried out, Great is Diana of
 35 the Ephesians. And when the town-clerk had ap-
 peased the people, he said, Ye men of Ephesus, what
 man is there that knoweth not how that the city of
 the Ephesians is a worshipper of the great goddess
 Diana, and of the *image* which fell down from Jupi-
 36 ter (*n*)? Seeing then that these things cannot be spo-
 ken against, ye ought to be quiet, and to do nothing
 37 rashly. For ye have brought hither these men, which
 are neither robbers of churches (*o*), nor yet blas-
 38 phemers of your goddess. Wherefore if Demetrius,
 and the craftsmen which are with him, have a mat-
 ter against any man, the law is open, and there are

(*m*) The Jews maliciously thrust him forward, that they might expose him to the rage of the people.

(*n*) The Heathens worshipped a multitude of gods, and at the head of all placed their great god Jupiter, as governor of the rest. It is no wonder then, that they had so great a veneration for the image which they supposed he sent them from heaven. This was but according to the absurdities of their religion; but that any, who call themselves Christians, should so far give up their reason as to pay religious honour to such pretended heavenly images and pictures, as the Romanists are taught to do, is a lamentable proof of the most abject credulity, disgraceful in the highest degree, not only to the divine revelation of Christianity, but to the common principles of the human mind.

(*o*) As if what had been said by St. Paul against the worship of images, made with hands, could not affect their case, who were worshippers of an image which they were persuaded was not made with hands, but came down from heaven. The town-clerk seems to have given this artful turn to St. Paul's argument, only with a view to pacify the people.

39 deputies ; let them implead one another. But if ye
 enquire any thing concerning other matters, it shall
 40 be determined in a lawful assembly. For we are in
 danger to be called in question for this day's uproar,
 there being no cause whereby we may give an ac-
 41 count of this concourse. And when he had thus spo-
 ken, he dismissed the assembly.

C H A P. XX.

1 **A**ND after the uproar was ceased, Paul called unto
 him the disciples, and embraced *them*, and de-
 2 parted for to go into Macedonia. And when he had
 gone over those parts, and had given them much
 3 exhortation, he came into Greece, And *there* abode
 three months : and when the Jews laid wait for him,
 as he was about to sail into Syria, he purposed to re-
 4 turn through Macedonia. And there accompanied
 him into Asia, Sopater of Berea ; and of the Thes-
 salonians, Aristarchus and Secundus ; and Gaius of
 Derbe, and Timotheus ; and of Asia, Tychicus and
 5 Trophimus. These going before, tarried (*a*) for us
 6 at Troas. And we sailed away from Philippi, after
 the days of unleavened bread, and came unto them
 to Troas in five days, where we abode seven days.
 7 And upon the first *day* of the week, when the disci-
 ples came together to break bread, Paul preached
 unto them, ready to depart on the morrow, and con-
 8 tinued his speech until midnight. And there were
 many lights in the upper chamber, where they were
 9 gathered together. And there sat in a window (*b*) a
 certain young man named Eutychus, being fallen in-

(*a*) They waited for St. Paul and St. Luke.

(*b*) In those warm countries the windows are not glazed, and the shutters are seldom closed, except to keep out rain ; Eutychus therefore, having no support behind, fell down from the third story.

to a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft,
 10 and was taken up dead. And Paul went down, and fell on him, and embracing *him*, said, Trouble not
 11 yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day,
 12 so he departed. And they brought the young man alive, and were not a little comforted.

13 And we (c) went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he
 14 appointed, minding himself to go a foot. And when he met with us at Assus, we took him in, and came
 15 to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we
 arrived at Samos, and tarried at Trogyllium; and
 16 the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called
 18 the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have
 19 been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations (d) which beset me by the lying in wait
 20 of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord
 22 Jesus Christ. And now behold, I go bound in the

(c) We of St. Paul's company.

(d) Trials and sufferings, as *Luke* xxii. 28.

- spirit (*e*) unto Jerusalem, not knowing the things
 23 that shall befall me there; Save that the holy Ghost
 24 witnesseth in every city, saying, that bonds and af-
 25 flictions abide me. But none of these things move
 me, neither count I my life dear unto myself, so that
 I might finish my course with joy, and the ministry,
 which I have received of the Lord Jesus, to testify
 25 the gospel of the grace of God. And now behold,
 I know that ye all, among whom I have gone preach-
 26 ing (*f*) the kingdom of God, shall see my face no
 more. Wherefore I take you to record this day,
 27 that I am pure from the blood of all men. For I
 have not shunned to declare unto you all the counsel
 of God (*g*).
 28 Take heed therefore unto yourselves, and to all
 the flock, over the which the holy Ghost hath made
 you overseers, to feed the church of God (*h*), which
 29 he hath purchased with his own blood. For I know
 this, that after my departing shall grievous wolves
 30 enter in among you, not sparing the flock. Also of
 your own selves shall men arise, speaking perverse
 31 things, to draw away disciples after them. There-
 fore watch, and remember that by the space of three
 years, I ceased not to warn every one night and day
 32 with tears. And now, brethren, I commend you to
 God, and to the word of his grace (*i*), which is able
 to build you up, and to give you an inheritance
 33 among all them which are sanctified. I have coveted
 34 no man's silver, or gold, or apparel. Yea, you your-

(*e*) Firmly resolved in my mind, and under the direction of the holy Spirit.

(*f*) The Gospel. See *Matt.* iii. 2.

(*g*) The counsel of God is his will, with the conditions which he requires to be performed, in order to salvation.

(*h*) The church of God is the body of Christian people (*Matt.* xviii. 17.), the flock, over which the clergy are shepherds and overseers.

(*i*) The word of his grace is his gracious word, the doctrine of Christianity.

35 selves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things (*k*), how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down
37 and prayed with them all. And they all wept fore,
38 and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

C H A P. XXI.

1 **AND** it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto
2 Rhodes, and from thence unto Patara. And finding a ship sailing over unto Phenicia, we went aboard,
3 and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre, for there the ship was to unlade her
4 burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he
5 should not go up to Jerusalem. And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city: and we
6 kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship;
7 and they returned home again. And when we had finished *our* course from Tyre, we came to Ptole-

(*k*) And amongst other necessary Christian duties, I have taught you, even by my own example, to be industrious in your respective callings; that working, as I have done, ye may be able, not only to supply your own wants, but also to support those who cannot work to support themselves.

mais,

mais, and saluted the brethren, and abode with them
 8 one day. And the next *day* we that were of Paul's
 company departed, and came unto Cesarea; and
 we entered into the house of Philip the evangelist,
 (which was *one* of the seven (*a*), and abode with him.
 9 And the same man had four daughters, virgins,
 10 which did prophesy (*b*). And as we tarried *there*
 many days, there came down from Judea a certain
 11 prophet, named Agabus. And when he was come
 unto us, he took Paul's girdle, and bound his own
 hands and feet, and said, Thus saith the holy Ghost,
 So shall the Jews at Jerusalem bind the man that
 owneth this girdle, and shall deliver *him* into the
 12 hands of the Gentiles. And when we heard these
 things, both we and they of that place, besought him
 13 not to go up unto Jerusalem. Then Paul answered,
 What mean ye to weep, and to break mine heart?
 for I am ready not to be bound only, but also to die
 14 at Jerusalem for the name of the Lord Jesus. And
 when he would not be persuaded, we ceased, saying,
 15 The will of the Lord be done. And after those days
 we took up our *carriages* (*c*), and went up to Jeru-
 16 salem. There went with us also *certain* of the dis-
 ciples of Cesarea, and brought with them one Mna-
 son of Cyprus, an old disciple, with whom we should
 17 lodge. And when we were come to Jerusalem (*d*),
 18 the brethren received us gladly. And the *day* fol-
 lowing Paul went in with us unto James (*e*); and all
 19 the elders were present. And when he had saluted

(*a*) One of the seven persons chosen to administer the general charity. See *Chap.* vi. 5.

(*b*) Being endued with the holy Ghost, did teach and instruct. See *Chap.* xv. 32.

(*c*) We packed up our baggage, and made ready for the journey.

(*d*) This was St. Paul's fifth and last journey to Jerusalem, about twenty-five years from his conversion.

(*e*) St. James, distinguished from James the son of Zebedee, by the name of James the Less, was bishop of Jerusalem, where he resided with his elders, or presbyters, about him.

them, he declared particularly what things God had
 20 wrought among the Gentiles by his ministry. And
 when they heard *it*, they glorified the Lord, and said
 unto him, Thou seest, brother, how many thousands
 21 of Jews there are which believe, and they are all
 zealous of the law. And they are informed of thee
 that thou teachest all the Jews which are among
 the Gentiles, to forsake Moses, saying, That they
 ought not to circumcise *their* children, neither to
 22 walk after the customs. What is it therefore (*f*)?
 the multitude must needs come together: for they
 23 will hear that thou art come. Do therefore this that
 we say to thee: we have four men which have a
 24 vow on them: Them take, and purify thyself with
 them (*g*), and be at charges with them, that they
 may shave *their* heads: and all may know that those
 things whereof they were informed concerning thee,
 are nothing, but *that* thou thyself also walkest order-
 25 ly, and keepest the law. As touching the Gentiles
 which believe, we have written and concluded, that
 they observe no such thing, save only that they keep
 themselves from things offered to idols, and from
 blood, and from strangled, and from fornication.
 26 Then Paul took the men, and the next day purify-
 ing himself with them, entered into the temple, to
 signify the accomplishment of the days of purifica-
 tion, until that an offering should be offered for every
 27 one of them. And when the seven days were almost
 ended, the Jews which were of Asia, when they saw
 him in the temple, stirred up all the people, and laid
 28 hands on him, Crying out, Men of Israel, help:

(*f*) What then do you purpose to do?

(*g*) The method of purification is described, *Num.* vi. 2, &c.

The charges here mentioned were the price of the offerings, which by the law of Moses persons purified were required to make.

We see by this instance, that for peace sake, and to avoid giving offence, it is expedient and lawful to conform to established customs and ceremonies, if innocent, though not essential to religion.

this

this is the man that teacheth all men every where
 against the people, and the law, and this place : and
 farther, brought Greeks (*b*) also into the temple, and
 29 hath polluted this holy place. (For they had seen
 before with him in the city Trophimus an Ephesi-
 30 an, whom they supposed that Paul had brought into
 the temple.) And all the city was moved, and the
 people ran together : and they took Paul, and drew
 him out of the temple : and forthwith the doors
 31 were shut. And as they went about to kill him,
 tidings came unto the chief captain of the band, that
 32 all Jerusalem was in an uproar. Who immediately
 took soldiers, and centurions, and ran down unto
 them : and when they saw the chief captain and the
 33 soldiers, they left beating of Paul. Then the chief
 captain came near and took him, and commanded
him to be bound with two chains (*i*) ; and demand-
 34 ed who he was, and what he had done. And some
 cried one thing, some another, among the multitude :
 and when he could not know the certainty for the
 tumult, he commanded him to be carried into the
 35 castle. And when he came upon the stairs, so it was
 that he was borne of the soldiers (*k*), for the violence
 36 of the people. For the multitude of the people fol-
 37 lowed after, crying, Away with him. And as Paul
 was to be led into the castle, he said unto the chief
 captain, May I speak unto thee ? Who said, Canst
 38 thou speak Greek ? Art not thou that Egyptian
 which before these days, madest an uproar, and led-
 dest out into the wilderness four thousand men that
 39 were murderers ? But Paul said, I am a man which
 am a Jew of Tarsus, *a city* in Cilicia, a citizen of no
 mean city : and I beseech thee, suffer me to speak

(*b*) By Greeks were meant Gentiles or Heathens.

(*i*) Between two soldiers. *Chap.* xii. 6.

(*k*) Supported by the soldiers, not being able to stand for the violence of the crowd.

40 unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

C H A P. XXII.

1 **M**EN, brethren, and fathers, hear ye my defence
 2 *which I make now unto you.* (And when they
 heard that he spake in the Hebrew tongue to them,
 3 they kept the more silence: and he saith,) I am
 verily a man which am a Jew, born in Tarsus, *a city*
 in Cilicia, yet brought up in this city, at the feet of
 Gamaliel (*a*), and taught according to the perfect
 manner of the law of the fathers, and was zealous to-
 4 wards God, as ye all are this day. And I persecut-
 ed this way unto the death, binding and delivering
 5 into prisons both men and women (*b*). As also the
 high-priest doth bear me witness, and all the estate
 of the elders: from whom also I received letters un-
 to the brethren, and went to Damascus, to bring
 them which were there, bound unto Jerusalem, for
 6 to be punished. And it came to pass, that as I made
 my journey, and was come nigh unto Damascus, a-
 bout noon, suddenly there shone from heaven a great
 7 light round about me. And I fell unto the ground,
 and heard a voice saying unto me, Saul, Saul, why
 8 persecutest thou me? And I answered, Who art
 thou, Lord? and he said unto me, I am Jesus of Na-
 9 zareth whom thou persecutest. And they that were
 with me, saw indeed the light, and were afraid; but

(*a*) I was instructed by Gamaliel, not only in the knowledge of the law of Moses, but in all the traditions and customs of the elders, which I thought to be for the honour of God, and was as zealous for their observance as you all now are.

(*b*) See Chap. ix. 2.

they

they heard not the voice of him that spake to me (c).
 10 And I said, what shall I do, Lord? And the Lord
 said unto me, Arise, and go into Damascus, and there
 it shall be told thee of all things which are appointed
 11 for thee to do. And when I could not see for the
 glory of that light, being led by the hand of them
 12 that were with me, I came into Damascus. And
 one Ananias, a devout man according to the law,
 having a good report of all the Jews which dwelt
 13 *there*, Came unto me, and stood, and said unto
 me, Brother Saul, receive thy sight. And the same
 14 hour I looked up upon him. And he said, The
 God of our fathers hath chosen thee, that thou
 shouldest know his will, and see that Just One (d),
 15 and shouldest hear the voice of his mouth. For
 thou shalt be his witness unto all men, of what thou
 16 hast seen and heard. And now why tarriest thou?
 arise, and be baptized, and wash away thy sins,
 17 calling on the name of the Lord. And it came to
 pass, that when I was come again to Jerusalem, even
 while I prayed in the temple, I was in a trance;
 18 And saw him, saying unto me, Make haste, and
 get thee quickly out of Jerusalem: for they will
 19 not receive thy testimony concerning me. And I
 said, Lord, they know that I imprisoned, and beat in
 20 every synagogue, them that believed on thee. And
 when the blood of thy martyr Stephen was shed, I
 also was standing by, and consenting unto his death,
 21 and kept the raiment of them that slew him. And
 he said unto me, Depart: for I will send thee far
 22 hence unto the Gentiles. And they gave him audi-
 ence unto this word, and *then* lift up their voices, and
 said, Away with such a fellow from the earth: for it

(c) They did not distinctly hear the words that were spoken, though they heard a confused sound. *Chap. ix. 7.*

(d) That Just One is Jesus Christ, the righteous, the only Son of God.

23 is not fit that he should live. And as they cried out,
 and cast off *their* clothes, and threw dust into the
 24 air (*e*), The chief captain commanded him to be
 brought into the castle, and bade that he should be
 examined (*f*) by scourging: that he might know
 25 wherefore they cried so against him. And as they
 bound him with thongs, Paul said unto the centurion
 that stood by, Is it lawful for you to scourge a man
 26 that is a Roman (*g*), and uncondemned? When the
 centurion heard *that*, he went and told the chief cap-
 tain, saying, Take heed what thou doest; for this
 27 man is a Roman. Then the chief captain came,
 and said unto him, Tell me, Art thou a Roman? He
 28 said, Yea. And the chief captain answered, With
 a great sum obtained I this freedom. And Paul said,
 29 But I was *free* born (*h*). Then straightway they
 departed from him which should have examined
 him (*i*): and the chief captain also was afraid after
 he knew that he was a Roman, and because he had
 30 bound him. On the morrow, because he would
 have known the certainty wherefore he was accused
 of the Jews, he loosed him from *his* bands, and com-
 manded the chief priests and all their council to ap-
 pear, and brought Paul down, and set him before
 them.

(*e*) See *Chap.* xviii. 6.

To throw dust into the air at any one, was a mark of contempt; thus Shimei did to David. 2 *Sam.* xvi. 13.

(*f*) Scourging is called examining, because it was inflicted in order to make a prisoner confess the crime he was accused of.

(*g*) A free citizen of Rome was exempt by law from scourging, and from every punishment before trial and conviction. See *Chap.* xxiii. 3.

(*h*) I also am a free citizen of Rome, and having paid a great price for that privilege, know how to respect it in others. But, said Paul, I inherit it from my parents; for I was born free.

(*i*) They who were going to have scourged him. See *Verse* 24. Note.

C H A P. XXIII.

- 1 **AND** Paul earnestly beholding the council, said,
 2 Men *and* brethren, I have lived in all good con-
 3 science before God, until this day. And the high-
 4 priest Ananias commanded them that stood by him,
 5 to smite him on the mouth. Then said Paul unto
 6 him, God shall smite thee, thou whited wall (*a*):
 7 for fittest thou to judge me after the law, and com-
 8 mandest me to be smitten contrary to the law (*b*)? And
 9 they that stood by, said, Revilest thou God's high-
 10 priest? Then said Paul, I wist not, brethren, that
 he was the high-priest (*c*): for it is written, Thou
 shalt not speak evil of the ruler of thy people. But
 when Paul perceived that the one part were Saddu-
 cees, and the other Pharisees, he cried out in the
 council, Men *and* brethren, I am a Pharisee, the son
 of a Pharisee: of the hope and resurrection of the
 dead, I am called in question. And when he had so
 said, There arose a dissension between the Pharisees
 and the Sadducees: and the multitude was divided.
 For the Sadducees say that there is no resurrection,
 neither angel nor spirit; but the Pharisees confess
 both. And there arose a great cry: and the scribes
that were of the Pharisees part arose, and strove,
 saying, We find no evil in this man: but if a spirit
 or an angel hath spoken to him, let us not fight a-
 gainst God. And when there arose a great dissen-

(*a*) St. Paul takes occasion from the high-priest's wearing a white robe to compare him to a whited sepulchre; which however embellished on the outside, is full of rottenness and uncleanness. See *Matt.* xxiii. 27.

(*b*) The law did not allow any one to be punished before the cause was heard.

(*c*) I did not consider his high station: If I had, I would not have spoken so sharply to him. For I am sensible, it is contrary to the law of God to treat persons in authority with disrespect. *Exod.* xxii. 28. *2 Pet.* ii. 10. *Jude* 8.

sion, the chief captain, fearing lest Paul should have
 been pulled in pieces of them, commanded the sol-
 diers to go down, and to take him by force from a-
 11 mong them, and to bring him into the castle. And
 the night following, the Lord stood by him, and said,
 Be of good cheer, Paul: for as thou hast testified of
 me in Jerusalem, so must thou bear witness also at
 12 Rome. And when it was day, certain of the Jews
 banded together, and bound themselves under a
 curse, saying, that they would neither eat nor drink
 13 till they had killed Paul. And they were more than
 14 forty which had made this conspiracy. And they
 came to the chief priests and elders, and said, We
 have bound ourselves under a great curse, that we
 15 will eat nothing until we have slain Paul. Now
 therefore ye with the council, signify to the chief
 captain, that he bring him down unto you to mor-
 row, as though ye would enquire something more
 perfectly concerning him: and we, or ever he come
 16 near, are ready to kill him. And when Paul's sis-
 ter's son heard of their lying in wait, he went and en-
 17 tered into the castle, and told Paul. Then Paul
 called one of the centurions unto him, and said,
 Bring this young man unto the chief captain: for he
 18 hath a certain thing to tell him. So he took him,
 and brought him to the chief captain, and said, Paul
 the prisoner called me unto him, and prayed me to
 bring this young man unto thee, who hath something
 19 to say unto thee. Then the chief captain took him
 by the hand, and went *with him* aside privately, and
 20 asked *him*, What is that thou hast to tell me? And
 he said, the Jews have agreed to desire thee, that
 thou wouldest bring down Paul to-morrow into the
 council, as though they would enquire somewhat of
 21 him more perfectly. But do not thou yield unto
 them: for there lie in wait for him of them more
 than forty men, which have bound themselves with
 an oath, that they will neither eat nor drink ti they
 have

have killed him: and now are they ready, looking
 22 for a promise from thee. So the chief captain *then*
 let the young man depart, and charged *him*, *See*
thou tell no man, that thou hast shewed these things
 23 to me. And he called unto him two centurions,
 saying, Make ready two hundred soldiers to go to Ce-
 sarea (*d*), and horsemen threescore and ten, and spear-
 men two hundred, at the third hour of the night (*e*).
 24 And provide *them* beasts, that they may set Paul on,
 25 and bring *him* safe unto Felix the governor. And he
 26 wrote a letter after this manner. Claudius Lyfias,
 unto the most excellent governor Felix, *sendeth* greet-
 27 ing. This man was taken of the Jews, and should
 have been killed of them (*f*): then came I with an
 army, and rescued him, having understood that he was
 28 a Roman. And when I would have known the cause
 wherefore they accused him, I brought him forth
 29 into their council: Whom I perceived to be ac-
 cused of questions of their law, but to have nothing
 30 laid to his charge worthy of death or of bonds. And
 when it was told me, how that the Jews laid wait
 for the man, I sent straightway to thee, and gave
 commandment to his accusers also, to say before thee
 31 what *they had* against him. Farewel. Then the sol-
 diers, as it was commanded them, took Paul, and
 32 brought *him* by night to Antipatris. On the morrow
 they left the horsemen to go with him, and returned
 33 to the castle. Who when they came to Cesarea,
 and delivered the epistle to the governor, presented
 34 Paul also before him. And when the governor had
 read *the letter*, he asked of what province he was..
 35 And when he understood that he was of Cilicia; I

(*d*) Cesarea was the capital of the Province where the Roman Governor resided; and kept his court.

(*e*) The night being reckoned from sun-set, or six o'clock, the third hour was nine o'clock.

(*f*) And was in danger of being killed by them.

will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

C H A P. XXIV.

- 1 **A**ND after five days, Ananias the high-priest (*a*)
descended with the elders, and *with* a certain ora-
tor *named* Tertullus, who informed the governor against
2 Paul. And when he was called forth, Tertullus be-
gan to accuse *him*, saying, Seeing that by thee we
3 enjoy great quietness, and that very worthy deeds
are done unto this nation by thy providence, We
4 accept *it* always, and in all places, most noble Fe-
lix, with all thankfulness. Notwithstanding, that I
be not further tedious unto thee, I pray thee that
thou wouldest hear us of thy clemency a few words.
5 For we have found this man a pestilent fellow, and
a mover of sedition among all the Jews throughout
the world, and a ringleader of the sect of the Naza-
6 renes: Who also hath gone about to profane the
temple: whom we took, and would have judged ac-
7 cording to our law. But the chief captain Lysias
came upon us, and with great violence took him a-
8 way out of our hands, Commanding his accusers
to come unto thee: by examining of whom, thyself
mayest take knowledge of all these things, whereof
9 we accuse him. And the Jews also assented, saying,
10 that these things were so. Then Paul, after that the
governor had beckoned unto him to speak, answered,
Forasmuch as I know that thou hast been of many
years a judge unto this nation, I do the more cheer-
11 fully answer for myself: Because that thou mayest
understand, that there are yet but twelve days since

(*a*) To go *from* Jerusalem to any place, is called descending or going *down*, and to go *to* Jerusalem, is called ascending or going *up*. Chap. xxv. 1.

12 I went up to Jerusalem for to worship. And they
 neither found me in the temple disputing with any
 man, neither raising up the people, neither in the
 13 synagogues, nor in the city : Neither can they prove
 14 the things whereof they now accuse me. But this I
 confess unto thee, that after the way which they call
 heresy, so worship I the God of my fathers, believing
 all things which are written in the law and the pro-
 15 phets : And have hope towards God, which they
 themselves also allow, that there shall be a resurrec-
 16 tion of the dead, both of the just and unjust. And
 herein do I exercise myself, to have always a consci-
 ence void of offence toward God, and toward men.
 17 Now after many years, I came to bring (b) alms to
 18 my nation, and offerings. Whereupon certain Jews
 from Asia found me purified in the temple, neither
 19 with multitude, nor with tumult : Who ought to
 have been here before thee, and object, if they had
 20 ought against me. Or else let these same *here* say,
 if they have found any evil doing in me, while I
 21 stood before the council, Except it be for this one
 voice (c), that I cried standing among them, touching
 the resurrection of the dead I am called in question
 22 by you this day. And when Felix heard these

(b) To bring contributions to my poor brethren in Judea, which I had collected for them, together with offerings for the service of the temple ; and this being the purpose of my journey, it is plain that I neither had any ill-will to the Jews, nor disrespect to the temple : nay, if those very Jews who caused me to be apprehended (*Chap. xxi. 27.*) were here (as they ought to be, since they took upon them to accuse me), I could appeal to them for my innocence : for they found me at that time in the temple performing the vow of the Nazarites, according to the ceremonies appointed by the law of Moses (*Numb. vi. 2, &c.*), and this I did with seriousness and solemnity ; a disorderly multitude was indeed brought together, and a tumult was made, but that was done not by me, but themselves.

(c) Unless it be a crime, that I publicly declared my belief of a future state.

things,

things (*d*), having more perfect knowledge of *that* way, he deferred them, and said, When Lyfias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance (*e*) to minister, or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him (*f*) concerning the faith in Christ. And as he reasoned of (*g*) righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: Wherefore he sent for him the oftener, and communed with him. But after two years, Porcius Festus (*h*) came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound (*i*).

(*d*) Though Felix was well acquainted with the nature of christianity, yet he was a partial and corrupt judge, and would not give sentence in favour of Paul.

(*e*) To attend on and assist him with their kind offices.

(*f*) He heard him discourse concerning the doctrines and duties of christianity: for it is in this large sense that *the faith in Christ* is here to be understood. See *Chap. xvi. 31*.

(*g*) Justice, chastity, and the judgment to come, when every man must give account of his life.

Felix had been guilty of great injustice and oppression in his government, and lived in adultery with Drusilla, who was married to him indeed, but she left her lawful husband to live with him, which no form of marriage could justify. See *Matt. xix. 9. Mark x. 12*.

(*h*) Porcius Festus, who succeeded Felix in the government, sent him a prisoner to Rome, to be tried for his crimes, where with great difficulty his life was spared.

(*i*) Felix did not set St. Paul at liberty, as he might and ought to have done, but left him a prisoner.

C H A P. XXV.

1 **N**OW when Festus was come into the Province,
 after three days he ascended from Cesarea to
 2 Jerusalem: Then the high-priest, and the chief of
 the Jews, informed him against Paul, and besought
 3 him, And desired favour against him, that he would
 send for him to Jerusalem, laying wait in the way to
 4 kill him. But Festus answered, that Paul should be
 kept at Cesarea, and that he himself would depart
 5 shortly *thither*. Let them therefore, said he, which
 among you are able, go down with *me*, and accuse
 6 this man, if there be any wickedness in him. And
 when he had tarried among them more than ten
 days, he went down unto Cesarea, and the next day
 sitting in the judgment-seat, commanded Paul to be
 7 brought. And when he was come, the Jews which
 came down from Jerusalem, stood round about, and
 laid many and grievous complaints against Paul,
 8 which they could not prove; While he answered
 for himself, Neither against the law of the Jews,
 neither against the temple, nor yet against Cesar,
 9 have I offended any thing at all. But Festus willing
 to do the Jews a pleasure, answered Paul, and said,
 Wilt thou go up to Jerusalem, and there be judged
 10 of these things before me? Then said Paul, I stand
 at Cesar's judgment-seat (*a*), where I ought to be judg-
 ed: to the Jews have I done no wrong, as thou very
 11 well knowest. For if I be an offender, or have com-
 mitted any thing worthy of death, I refuse not to
 die: but if there be none of these things whereof
 these accuse me (*b*), no man may deliver me unto
 12 them, I appeal unto Cesar. Then Festus, when he

(*a*) It was the privilege of a Roman citizen to appeal from any jurisdiction in the country to the Emperor himself at Rome.

(*b*) But if I am not guilty of any of the things they lay to my charge, I ought to be defended against them,

had

had conferred with the council, answered, Hast thou
 appealed unto Cesar? unto Cesar shalt thou go.
 13 And after certain days, king Agrippa (c) and Ber-
 14 nice came unto Cesarea to salute Festus. And when
 they had been there many days, Festus declared Paul's
 cause unto the king, saying, There is a certain man
 15 left in bonds by Felix: About whom, when I was
 at Jerusalem, the chief priests and the elders of the
 Jews informed *me*, desiring to *have* judgment against
 16 him. To whom I answered, It is not the manner
 of the Romans to deliver any man to die, before that
 he which is accused have the accusers face to face,
 and have licence to answer for himself concerning
 17 the crime laid against him. Therefore when they
 were come hither, without any delay on the morrow
 I sat on the judgment-seat, and I commanded the
 18 man to be brought forth. Against whom when the
 accusers stood up, they brought none accusation of
 19 such things as I supposed: But had certain questions
 against him of their own superstition, and of one
 Jesus, which was dead, whom Paul affirmed to be
 20 alive. And because I doubted of such manner of
 questions, I asked *him* whether he would go to Je-
 21 rusalem, and there be judged of these matters. But
 when Paul had appealed to be reserved unto the
 hearing of (d) Augustus, I commanded him to be kept
 22 till I might send him to Cesar. Then Agrippa said
 unto Festus, I would also hear the man myself. To-
 23 morrow, said he, thou shalt hear him. And on the
 morrow when Agrippa was come, and Bernice, with
 great pomp, and was entered into the place of hear-

(c) Agrippa was son of Herod Agrippa, mentioned *Chap.* xii. 1. Bernice was his sister, and supposed to live in incest with him. She was likewise sister of Drusilla, mentioned *Chap.* xxiv. 24.

(d) The Roman emperors called themselves by the title of Cesar, and Augustus, whatever was their proper name. See *Matt.* xxii. 17.

The emperor to whom St. Paul appealed, was Nero.

ing,

ing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought
 24 forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying
 25 that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom
 26 I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.
 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

C H A P. XXVI.

1 **T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched
 2 forth the hand, and answered for himself; I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things
 3 whereof I am accused of the Jews: Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I
 4 beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,
 5 Which knew me from the beginning (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am
 6 judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am
 7
 8 accused

8 accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the
 9 dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of
 10 Nazareth. Which thing I also did in Jerusalem: and many of the saints (a) did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against
 11 *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto
 12 strange cities. Whereupon as I went to Damascus, with authority and commission from the chief priests;
 13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.
 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is*
 15 hard for thee to kick against the pricks (b). And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those
 17 things in the which I will appear unto thee; Delivering thee from the people (c), and *from* the Gentiles, unto whom now I send thee, To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them
 19 which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto
 20 the heavenly vision: But shewed first unto them of

(a) Many of the christians. See Chap. ix. 13, 32, 41.

(b) See Chap. ix. 5.

(c) The people signifies the people of Israel, as Luke ii. 32.

Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet
 21 for repentance. For these causes the Jews caught
 22 me in the temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo-
 23 ses did say should come: That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and
 24 to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside
 25 thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak
 26 forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in
 27 a corner. King Agrippa, believest thou the pro-
 28 phets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a
 29 christian. And Paul said, Would to God, that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am, except
 30 these bonds (*d*). And when he had thus spoken, the king rose up, and the governor, and Bernice,
 31 and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of
 32 bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

(*d*) Except the chains he was bound with, and the sufferings he underwent for the christian religion.

C H A P. XXVII.

1 **AND** when it was determined that we should sail
 into Italy, they delivered Paul and certain other
 prisoners, unto one named Julius, a centurion of Au-
 2 gustus' band. And entering into a ship of Adramyt-
 tium, we launched, meaning to sail by the coasts of
 Asia, one Aristarchus a Macedonian, of Thessaloni-
 3 ca, being with us. And the next *day* we touched at
 Sidon. And Julius courteously entreated Paul, and
 gave *him* liberty to go unto his friends to refresh him-
 4 self. And when we had launched from thence, we
 sailed under Cyprus, because the winds were contrary.
 5 And when we had sailed over the sea of Cilicia and
 6 Pamphylia, we came to Myra, *a city* of Lycia. And
 there the centurion found a ship of Alexandria sail-
 7 ing into Italy; and he put us therein. And when
 we had sailed slowly many days, and scarce were
 come over against Cnidus, the wind not suffering
 us, we sailed under Crete, over against Salmone:
 8 And hardly passing it, came unto a place which is
 called, The fair havens, nigh whereunto was the city
 9 of Lasea. Now when much time was spent, and
 when sailing was now dangerous, because the fast
 was now already past (*a*), Paul admonished *them*,
 10 And said unto them, Sirs, I perceive (*b*) that this voy-
 age will be with hurt and much damage, not only
 11 of the lading and ship, but also of our lives. Never-
 theless, the centurion believed the master and the
 owner of the ship, more than those things which
 12 were spoken by Paul. And because the haven was

(*a*) The fast was on the day of atonement (*Lev. xxiii. 27.*) about the latter end of September, which is usually a stormy season.

(*b*) St. Paul here declares the apprehensions he then had; but God was afterwards pleased to shew him that their lives should be saved. *Verse 24.*

not

not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the south-west, and north-west. And when the south-wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quick-sands, struck sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; And the third *day* we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared (*c*), and no small tempest lay on *us*, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good

(*c*) The mariner's compass not being then found out, they had no means to direct their course by, but the observations they could take from the sun by day, and the stars by night; but neither one nor the other appearing, they could not judge where they were.

cheer :

cheer : for I believe God, that it shall be even as it
 26 was told me. Howbeit, we must be cast upon a
 27 certain island. But when the fourteenth night was
 come, as we were driven up and down in Adria (*d*)
 about midnight, the shipmen deemed that they
 28 drew near to some country : And sounded, and
 found it twenty fathoms : and when they had gone
 a little further, they sounded again, and found it fif-
 29 teen fathoms (*e*). Then fearing lest they should have
 fallen upon rocks, they cast four anchors, out of
 30 the stern, and wished for the day. And as the ship-
 men were about to flee out of the ship, when they
 had let down the boat into the sea, under colour as
 though they would have cast anchors out of the fore-
 31 ship, Paul said to the centurion, and to the soldiers,
 Except these abide in the ship, ye cannot be saved (*f*).
 32 Then the soldiers cut off the ropes of the boat, and
 33 let her fall off. And while the day was coming on,
 Paul besought them all to take meat, saying, This
 day is the fourteenth day that ye have tarried (*g*),
 34 and continued fasting, having taken nothing. Where-
 fore I pray you to take *some* meat : for this is for your
 health (*h*) : for there shall not an hair fall from the
 35 head of any of you. And when he had thus spoken,
 he took bread, and gave thanks to God in presence
 of them all, and when he had broken it, he began

(*d*) That part of the Mediterranean sea, which runs into the gulph of Venice, was then called the Adriatick.

(*e*) The sea being shallower than when they sounded before, they concluded that land was near.

(*f*) The seamen must not be suffered to quit the ship, for without their help you will be lost.

(*g*) All this day, which is now the fourteenth day since we left Fair-haven, in Crete (*Verse* 8.) you have been fasting.

(*h*) Having exhausted your spirits and strength by the fatigue you have undergone, meat is absolutely necessary to support you. For, much labour still remains. However, do not despair ; you will all escape at last unhurt.

36 to eat. Then were they all of good cheer, and they
 37 also took *some* meat. And we were in all in the
 38 ship, two hundred threescore and sixteen souls. And
 when they had eaten enough, they lightened the ship,
 39 and cast out the wheat into the sea. And when it
 was day they knew not the land: but they discover-
 ed a certain creek with a shore, into the which they
 were minded, if it were possible, to thrust in the
 40 ship. And when they had taken up the anchors,
 they committed *themselves* unto the sea, and loosed
 the rudder-bands, and hoisted up the main sail to the
 41 wind, and made toward shore. And falling into a
 place where two seas met, they ran the ship a
 ground; and the fore part stuck fast, and remained
 unmoveable, but the hinder part was broken with
 42 the violence of the waves. And the soldiers counsel
 was to kill the prisoners, lest any of them should
 43 swim out, and escape. But the centurion, willing
 to save Paul, kept them from *their* purpose, and com-
 manded that they which could swim, should cast
 44 *themselves* first into the sea, and get to land: And
 the rest, some on boards, and some on *broken pieces*
 of the ship: And so it came to pass that they escaped
 all safe to land.

C H A P. XXVIII.

1 **A**ND when they were escaped, then they knew
 2 that the island was called Melita. And the barbar-
 ous people shewed us no little kindness: for they
 kindled a fire, and received us every one, because
 3 of the present rain, and because of the cold. And
 when Paul had gathered a bundle of sticks, and
 laid them on the fire, there came a viper out of the
 4 heat, and fastened on his hand. And when the bar-
 barians

barians saw the venomous beast (*a*) hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also which had diseases in the island, came, and

10 were healed: Who also honoured us with many honours (*b*), and when we departed, they laded us

11 with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and

12 Pollux (*c*). And landing at Syracuse, we tarried

13 *there* three days. And from thence we fetched a compass, and came to Rhegium (*d*): and after one day

(*a*) The viper is a venomous creature, whose bite, without immediate help, is mortal.

(*b*) Paid us much respect; which however, we may be sure, was not of the nature of religious worship; for that was always refused by the Apostles. See *Chap.* x. 26. xiv. 15.

(*c*) The ship was called by that name, and had on its forepart the figures of Castor and Pollux, who being sons of their great God Jupiter, and reckoned propitious to navigation, were held in as great veneration by Heathen seamen, as St. Antony is at present by many Romish ones.

(*d*) In order to avoid a dangerous whirlpool called Scylla, instead of steering a straight course, they *fetch'd a compass*, that is, they kept out a little, and coasted along the island of Sicily, and so came to Rhegium, in Italy.

the

- the south wind blew, and we came the next day to
- 14 Puteoli : Where we found brethren (*e*), and were desired to tarry with them seven days : and so we went
- 15 toward Rome (*f*). And from thence, when the brethren (*g*) heard of us, they came to meet us as far as Appii-forum (*h*), and the Three-taverns : whom when Paul saw, he thanked God, and took courage.
- 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself, with a soldier
- 17 that kept him. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people (*i*) or customs of our fathers, yet was I delivered prisoner from Jerusalem into
- 18 the hands of the Romans. Who when they had examined me (*k*), would have let *me* go, because there
- 19 was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cesar ; not that I had ought to accuse my nation of.
- 20 For this cause therefore have I called for you, to see *you*, and to speak with *you* : because that for the hope
- 21 of Israel (*l*), I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.
- 22 But we desire to hear of thee what thou thinkest : for as concerning this sect, we know that every

(*e*) Some fellow-christians.

(*f*) We then set forward by land on the road to Rome.

(*g*) The christians who were at Rome.

(*h*) Some came to meet us at Three-taverns : others came as far as Appii-forum.

(*i*) The *people* signifies the nation of the Jews. See Chap. xxvi. 17.

(*k*) When they had enquired into the charge against me.

(*l*) The *hope* of Israel was the Messiah, and the resurrection of the dead. Chap. xxiii. 6. xxvi. 6.

23 where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God (*m*), persuading them concerning Jesus, both out of the law of Moses, and *out of*
 24 the prophets, from morning till evening. And some believed the things which were spoken, and
 25 some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by
 26 Esaias the prophet, unto our fathers, Saying, Go unto this people, and say, Hearing (*n*), ye shall hear, and shall not understand; and seeing, ye shall see,
 27 and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and
 28 I should heal them: Be it known therefore unto you, that the salvation of God is sent unto the Gen-
 29 tiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great
 30 reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all
 31 that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (*o*).

(*m*) See *Chap. i. 3.* Note.

(*n*) Ye will hear, but will not consider; and ye will see, and not be convinced.

(*o*) At the close of this history, we cannot but remark, that although it is plain, that St. Paul exercised his ministry, and made converts at Rome, yet there is no evidence that St. Peter was then bishop of that See: on the contrary, his not being named in this whole chapter affords a strong presumptive argument that he was NOT. And certainly, had he been bishop of Rome, St. Paul would not have failed to pay him the same respect in that city, as he had before paid to him and St. James at Jerusalem, (*Chap. xxi. 18. Gal. i. 19.*)

Neither

Neither is it probable, that the unconverted Jews of Rome, desirous as they were of information, (*verse 22.*) could have been so ignorant of the nature of christianity. Had St. Peter been bishop there, they would doubtless have applied to him, and have been instructed. The notion then that the church of Rome was founded by St. Peter, and is in consequence the mother and mistress of all christian churches, with all the vain pretensions built upon that notion, must necessarily fall to the ground.

F I N I S



